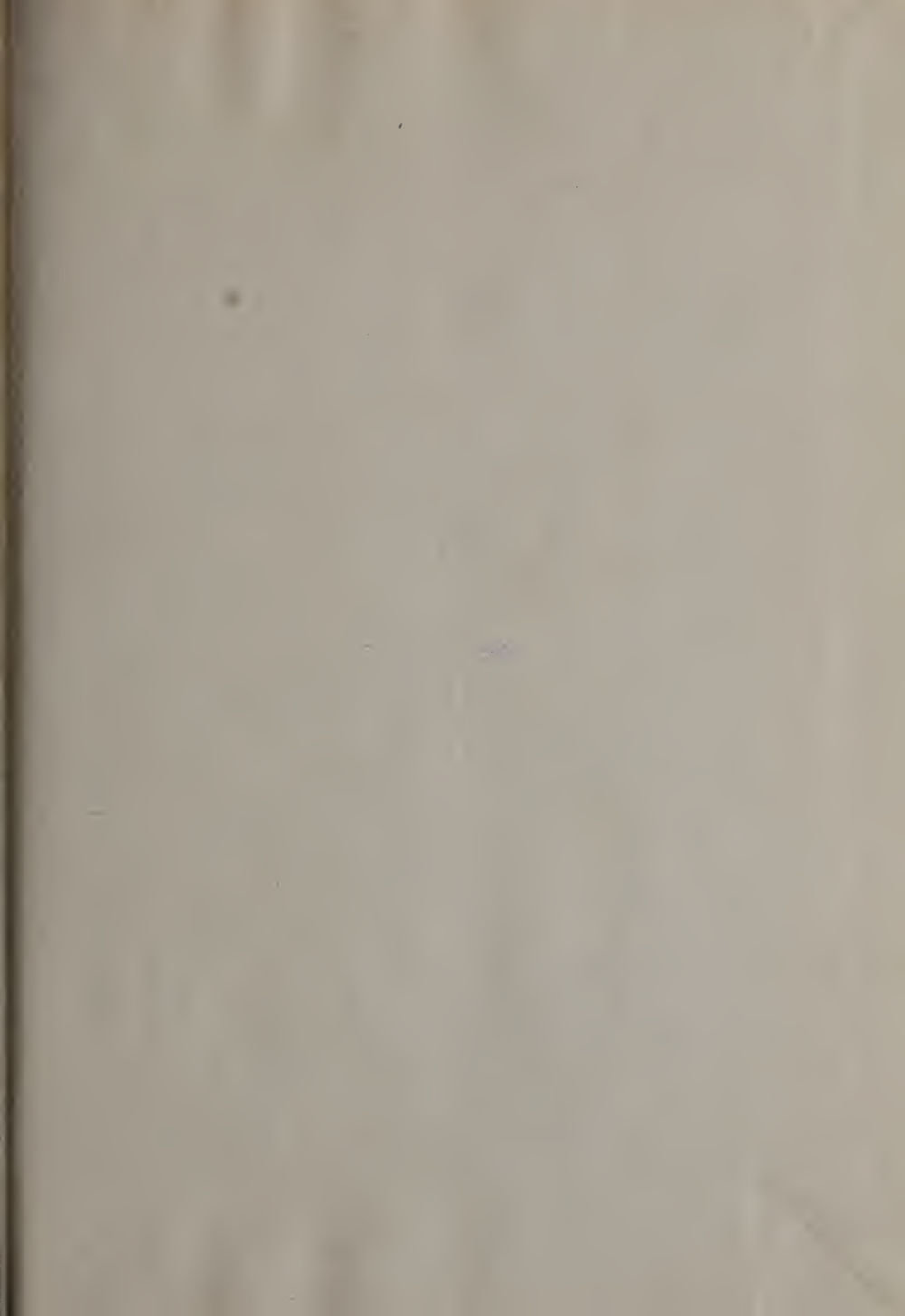


I-7





Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome376woma>



GYMNASTICS IN IMADEGAWA KINDERGARTEN. (See page 254.)

Life and Light

Vol. XXXVII

JUNE, 1907

No. 6

MISSIONARY PERSONALS. June is called the month for weddings, but some of our missionaries anticipate the calendar. Miss Emma M. Barnum, our beloved and efficient missionary in Harpoot, was married on May 2 to Rev. Henry H. Riggs, president of Euphrates College. Mrs. Riggs is the daughter of Dr. H. N. Barnum, for nearly fifty years a missionary in Harpoot, and Mr. Riggs is the son of Dr. Edward Riggs, long missionary at Marsovan. On the same day Dr. Edwin St. John Ward, son of the late Langdon S. Ward, long the treasurer of the A. B. C. F. M., was married to Miss Charlotte Allen, of Longmeadow, Mass. They go soon to Harpoot, spending some months in study in Paris on the way, as the Turkish government will license no physicians who have not passed a medical examination in either Turkish or French. Another recent wedding of interest in missionary circles was that of Rev. R. E. Hume to Miss Laura Caswell. Mr. and Mrs. Hume go soon to join the Marathi Mission.

NEWS FROM CHIHUAHUA. Though the Girls' Normal School has waited long for much-needed help, we have encouraging reports of good work done there. Could the Christian young women of the United States realize the great need and the present opportunity to lay foundations, surely workers would gladly offer their service for this important field. We have known of the great need of physical and chemical laboratories, and rejoice that friends have made it possible to send quite an addition to the apparatus in the department of physics. This arrived at the school in March, not only delighting the teachers, but stimulating the students and graduates. The girls are more and more proud and fond of their *Colegio* as the years go by, and two of them have recently shown their affection by resolving to start a "Laboratory Fund." Though they may not raise any great amount, it is most gratifying to the missionary teachers, who have watched and waited for the day when the members of the *alumnæ* association should feel interested to work in behalf of their *alma mater*. It was good news too that the American C. E. Society, whose members are

mostly in Chihuahua for business or personal reasons, invited Dr. and Mrs. Eaton to tell them about the work of the A. B. C. F. M. Mission. As a result of this talk they voted to raise \$100 (Mexican) toward a scholarship for one of the *Colegio Chihuahuense* girls. During Miss Hammond's enforced absence four of the Mexican graduates have assisted Miss Long, and their love and loyalty to her and the school convince one that the work brings rich compensations. A recent advertisement in a Mexican journal calls for 119 teachers for public schools, promising high wages to all who are competent for the work, and the government would gladly take all graduates from our normal school into its service. They promise, however, to work under missionary direction for two years after graduation, and often give a longer time, working for less than the government salary. Wherever they may teach they exert a decidedly Christian influence, and the school grows constantly to be a larger factor in the evangelization of our sister republic. The school greatly needs another missionary teacher, and funds for library, to complete the laboratories and for scholarships.

NEXT YEAR'S *Gloria Christi*, An Outline Study of Foreign Missions STUDY. and Social Progress, by Anna Robertson Brown Lindsay, author of *What is Worth While*, *The Warriors*, etc. The seventh book in the series issued by the Central Committee on the United Study of Missions. Published by the Macmillan Company, New York and London. This seventh volume in the course presented by the Central Committee contains, like its predecessors, six chapters with suggested topics for papers and discussions, and a good bibliography. The chapter headings are as follows: I. Beginnings of Missions, Evangelistic Work. II. Educational Missions. III. Medical Missions. IV. Industrial Missions. V. Philanthropic Effort. VI. Contributions to Science and Civilization. A brief glance at the wonderful results of foreign missionary effort throughout the world cannot fail to be of the greatest interest and encouragement to the women who are so bravely doing their part toward the progress of the Kingdom. As a reference library the Committee offer *Missions and Social Progress*, by Rev. James S. Dennis, D.D., a truly monumental work in three large volumes. By ordering a special edition the Committee can offer a special price, \$5 per set, express to be paid by the purchaser. A set of pictures will be furnished as heretofore. Price, 25 cents. Order from your own Board. The book for Juniors, *Circles of Light*, has been prepared by Mrs. O. W. Scott, and is a charming little brochure that will delight the children, with stories and pictures, joined to many facts and practical suggestions. Price, 20 cents. Order from your own Board.

WORD FROM THE TREASURY. The gifts for the regular pledged work of the Board in the month ending April 18 were \$10,105.91. This was a gain of \$1,209.44 over like contributions in the corresponding month of 1905-6. Six months of our financial year have passed, and we note with thanksgiving a gain of \$2,761.79 over those gifts the same period of last year. This may well encourage us; do not let us grow careless. We still need to put forth our best endeavors to reach the amount necessary to carry on our present work.

A NEW HOME AT CHISAMBA. Some of the workers in our West Central Africa Mission come from Canadian homes, and are supported by Congregationalists in Canada. These are Rev. and Mrs. W. T. Currie, who stirred our hearts in their visit here last year, Dr. Cammack and Mrs. Cammack, also a physician, who are now studying in Vienna preparatory to joining the mission, the sisters, Misses Helen J. and Margaret W. Melville, and Miss Diadem Bell. These three single ladies, adopted and loved by the Woman's Board of Missions, are supported by the Canada Congregational W. B. M. In the Monthly Leaflet issued by this Board we find a recent letter from Miss Bell, saying: "In our new house we have seven rooms, two closets and a pantry. It is lovely. The natives make various remarks. One old man said it was not a house; it was a whole village. The roof goes slowly, as the sticks are heavy, and have to be put up very high. The chief of Chiyuka sent a donation of two *tepoia* loads of bark string for tying the grass on the roof. It was very kind of him." We rejoice that these brave and faithful workers can have some of the comforts of a home.

JUBILEE IN INDIA. In a private letter Miss Clementina Butler, who went with her mother, Mrs. Dr. Wm. Butler, to the Jubilee Meeting of the Methodist Mission founded by Dr. Butler fifty years ago, writes as follows: "We reached Madura the last of November, and had a fine view that night of our arrival of the great temple illuminated. The missionaries of the Congregational Board were exceedingly kind. We dined with them on Sunday and saw their work. Monday morning Dr. Jones, the author of *Krishna or Christ*, took us through the temple again. His explanation was exceedingly interesting." In a later letter she writes of the Jubilee: "The keynote of the Jubilee seemed to be the song, 'Glory, Glory, Hallelujah!'" One of the features of the congregation was a band of converted fakirs, about eighteen in number. They still wear the ochre-colored garments and play on the same queer instruments, but instead of singing

'Victory to Krishna,' they took every chance to sing, "Victory to Jesus Christ.' The educational meeting was wonderful, as there appeared on the platform the different grades, from the first attempts to instruct the gypsies, a truly repulsive and almost hopeless class. Afterwards some village people came on showing the effects of some instruction; then the city schools, the high schools, the girls and boys from our orphanages, and lastly, the graduates from our Christian colleges. These fine young people would be a credit to any institution, and the object lesson of what can be accomplished by Christian education was most effective. The most picturesque feature of the Jubilee was the procession of three thousand marching with banners flying all around the block in which the mission property is situated. I have heard fine music in many countries, but nothing has so stirred me anywhere as this enthusiastic singing of these Hindustani Christians."

PRESENT OPPORTUNITY IN MICRONESIA

BY REV. IRVING M. CHANNON

[Mr. and Mrs. Channon have been missionaries in Micronesia since 1890; now they are detained in America by Mrs. Channon's delicate health, and he is taking Secretary Hitchcock's place in the Chicago office of the A. B. C. F. M., while the latter is absent on a world tour of missions.]

MICRONESIA is the smallest of the missions of the American Board, but its value to the kingdom of Christ is not in proportion to its size. God has a way of lending a value to things, without relation to size. Indeed, we are just beginning to discover that each of the great mission fields has its own problem and its special contribution to the kingdom; or rather that God is working out in each field his own will and purpose in a special way. It is this discovery of the mind and plan of the Master that is making the study of missions so interesting. In a word, Micronesia presents the spectacle of a fallen race, after centuries of heathenism, reduced to the lowest conditions imaginable, waiting to test the power of the gospel to reclaim them.

Living on coral reefs but a few feet above the sea, and a few rods in width, literally sand bars; without mountains, rivers or lakes; with a very limited rainfall; without mines and forests, and hence no natural resources; only the cocoanut palm and pandanus tree, and under a tropical sky; they present conditions of work extreme and trying. As these islands lie apart from the great lines of travel, and present but few inducements for trade and commerce to seek them out, and the only hope for the people is

the Word of God, so they present to the church the opportunity, nay, they are a challenge to us to demonstrate the power of the gospel to lift fallen humanity into a new life in Christ. Notwithstanding these obstacles, these islands have always been interesting, and from the beginning have yielded quick returns. The very poverty of the people, mentally and spiritually, as well as physically, has made them ready to listen to the offers and blessings of the gospel.

At no time has the work been so promising as just now, and this is due to several things. First, we have back of us the experience of forty years of mission work, which is of greatest value. The very fact that we have a past, although only forty years, cannot be overestimated. Forty years that stand out so different from all the rest of their heathen past. The very trials and difficulties are in themselves valuable. The presence of these early missionaries and recent converts have given to the people a concrete gospel, and we must certainly remember that we are dealing with a people in a kindergarten stage. Again, we are ready to reap the reward of these forty years' labor. The foundations are laid. Bible and school books are translated. Schools have been started and churches founded. There is now in Micronesia a church membership of about seven thousand. Again, greater than this, is the growing intelligence on the part of the natives. They are coming to understand the gospel, the Christian life—its meaning, its claim and its beauty. They understand better its teachings. There is among them the conviction of sin, a sense of guilt, and a growing desire for better things.

In a recent tour of these islands we were much pleased and gratified to find that we could preach regular revival sermons, and that the people understood means of grace, regeneration through Christ, and felt some need for salvation. In a short visitation of a few weeks more than seven hundred and fifty yielded their hearts to Christ as a result of such preaching.



TWO GOOD CHRISTIANS

In the schools we are finding the difference between heathen children and children born of Christian parentage, and how much more it is possible to teach them. We are just beginning to get those whose parents were Christians. A few years ago it was not possible to teach them more than the simplest branches—seventh and eighth grade studies—but now they readily understand, and take up such studies as physical geography, ancient history, physiology, botany and physics. As these go out and become teachers, better and better results are obtained.

One great help that has come to us in the last few years is the taking of these islands under the protection of Great Britain and Germany. They are suppressing many of the heathen excesses and revelries, and maintaining law and order, and making it possible for us to prosecute religious work freely. Recently large deposits of phosphate have been found on two of our coral islands. They are being worked by an English firm, which employs over a thousand picked young men from the surrounding islands. This offers us a special opportunity to start a mission school and have the advantage of this company of young men. By reaching these with the gospel we shall reach in turn a large number on the islands as they return to their homes. May we not hope that the churches will enable the Board to reach out for the saving of this people in Micronesia, who are so providentially placed under their care.

LIFE AND WORK IN THE CAROLINE ISLANDS

BY MRS. EMILY B. STIMSON, OF RUK

[Mr. and Mrs. Stimson went to Ruk in 1898. Ill health obliged her to return to Oberlin, but now she is gladly on her way back to the loneliness and degradation she pictures here.]

ONE who has always lived in a civilized land can hardly realize to what depths of degradation human beings can go, but we have it fully illustrated in Ruk. The hot, tropical climate permits the people to live in open sheds, and for the most part, on the ground. Pigs, dogs, and hens are as much at home within the huts as any member of the family. Lizards, ants, cockroaches and scorpions play hide and seek, spiders weave their network of webs, and when one wishes to take a siesta, rats, flies and mosquitoes make life interesting.

Grandparents, parents, uncles and aunts, with their children and adopted children, are born, die, sleep and eat in the one room. It is only where the Bible is read, and that is seldom, that you find families by themselves. Our native teachers, who have been trained in the mission schools and have had

a taste of better things, will put up a house of two rooms with board floors. They also build sand or coral walks to the beach, set out shrubbery and flowering plants, and weed the dooryard. Indeed, some of their places seem like a Garden of Eden as compared with their neighbors'.

One great lesson which I have tried to teach to the schoolboys and to some of the older teachers, is that cleanliness is next to godliness. I have noticed that those teachers who are careful about their personal appearance and their home surroundings are the ones who have accomplished the most good.

In a heathen village the men, women and children lead a lazy, indolent life. The only work necessary for existence is the care of the breadfruit and the fishing. The care of the breadfruit falls to the men, and the women do the fishing.

Where the Bible has been accepted, there are clothes to make, and in order to get the cloth cocoanuts must be dried, and new trees planted. Then, too, all but the very aged want to learn to read, cipher, etc., so that the days are spent in healthy occupation, and the nights in sleep. But our heathen friends sleep through the hot hours of the day and spend the night in dancing and carousing.

Some of our readers, no doubt, are perfectly familiar with the different lines of work carried on at Ruk, but now and then I find someone who is ignorant and it is for these that I write.

Our station is situated on Tolvas, an island from two to three miles long and rising to a height of nine hundred feet. As you sail past the island, you can see the glitter of the corrugated iron roofs of the mission houses in the sunlight, and when just opposite the point you have a good view of Mr. Logan's monument. The first building is the chapel. The roof is thatched and as we need good ventilation, the sides are boarded only halfway up. The building seats about three hundred. The thatched roof needed constant repairing and the natives said they were going to have an iron roof, so last Easter they brought over five hundred marks toward the new roof. Poor as they are, they are very benevolent. Our native congregations give more than they receive from the Board. It might well be said that they are self-supporting.

Next to the chapel comes the boys' dormitory. Five years ago Mr. Stimson, with the help of the schoolboys, brought the dormitory over from the old station and put up a two-story building. On the ground floor is a large room used in the daytime for class room and in the evening the school gather about the three long tables for study. The tables are low and the boys sit on the floor. There is a small room which is used in case of sickness and a

third room is the eating room. On the second floor are sleeping rooms. All the boys have their native mats and their quilts and sleep on the floors. There are also seven small huts for the boys who are married. We often take in a husband and wife and after a few years in school they are ready to go out as teachers. Then there are the two houses for the missionaries, but we rarely in late years have had two families at one time and we need three families all the time.

The building for the "Frazer Press" is an interesting place. It is a nine days' wonder to the natives. "The Press" is a great factor in our work. One man could well devote his whole time to translating and printing. A



PONAPE BOYS IN TRAINING SCHOOL

second man, if he had the means of travel, could spend his whole time among the islands. The work calls for just that kind of personal supervision. A third man should have charge of the work at the head station, the boarding school, day school, dispensary, week-day meetings, and last but not least, the farm work, repairing of buildings, etc. Will the work in these out of the way islands ever be done as it should be?

Again, our poor, weak churches will look in vain for the missionaries' visit. No Morning Star this year. For a number of years we have had only chartered vessels, with immoral men as captains. On the tours it has seemed as if they would do more harm by their ungodly conduct than the missionary could do good.

What, think you, would a church do in this country if they had a pastor only one day out of the three hundred and sixty-five? Yet that is more than our churches have. At the best they have the missionary only one day in the year.

During the seven years that I have been connected with the mission, there

have been three years that the work in the Mortlocks has not been done. The first year the Morning Star brought Mrs. Logan home and did not return to do our work. The second year the work was only partly done by going on a trading vessel. The third year the Carrie and Annie came, but did not stay for our work.

The next two years we had vessels with ungodly captains. Last year the Morning Star did the work and did it well. Is it any wonder that your missionaries get discouraged? Does the work pay? I am sure there are souls in heaven who would not be there but for the mission ships. Mr. Logan, on his deathbed, said it was worth all the sacrifice. Then shall not we, will not you, readers of LIFE AND LIGHT, rise and help in the saving of those islands?

MOSES OF TRUK

BY JANE D. BALDWIN

[The Misses Baldwin, both self-supporting, have done valiant and effective work in Ruk since 1898. Their furlough is overdue, but though greatly needing it, they will not leave their people till someone can go to take their place.]

SOME fifty years ago a canoe of Gilbert Islanders was stranded on Ponape. The tender mercies of the heathen are cruel and to the terrors at sea were added murder on land. However, even the heathen are not totally devoid of affection, which in this case resulted in the rescue of a small boy of this unfortunate company. For a few years it seemed that this life was saved to little purpose, being a record of sin, but finally the Word of God found an entrance and he became a new man.

Later he and his wife were sent as heralders of the good tidings to the Mortlock Islands, where he proved to be a very acceptable teacher, and when the warlike Trukites requested that a teacher be sent to them, Moses was the one chosen and was settled on the island of Uman, where he has been the one teacher for twenty-seven years, having preceded the first missionary to settle in the lagoon by some four years.

Only a few months ago when visiting Ponape that he might receive medical care, he was requested to extend his visit, but replied, "My work is at Truk." Notwithstanding enfeebled health there is no thought of retiring from the Master's service.

About nine years ago his first wife died and for five years he lived alone, but even during this trying period for a teacher in these islands, never was his name tarnished with any slander. Four years ago he found a worthy and capable helpmeet in Candace—a young woman in the girls' school of

unusual character. She was well qualified for her position and can conduct school when Moses is detained by feebleness, or even fill his place in the pulpit to the joy and edification of the congregation. No children have brought joy to this home, but Moses has a kind heart and has adopted three girls and two boys. Two of the girls have grown to womanhood and are now wives of teachers stationed out in the lagoon of Truk. Two are still young; little Marcella the youngest, it is to be hoped will be as brave and true to the Lord as the faithful maiden for whom she was named, Marcella of Rome.

Uman is by far the most advanced island in the lagoon, and though many things are yet to be desired, the efforts of Moses have made a wonderful



WAR CANOE

change. On Sabbath morning the people, respectably clothed, come streaming in single file from the different villages to the large stone church, erected wholly by their own exertions. This edifice is filled with a quiet, attentive audience, with scarcely a heathen ornament or a streak of the hideous red paint visible.

Behold what God hath wrought through the life, which he jealously guarded and spared like that of Moses of old, that he might lead, not the chosen people to the promised land, but these poor, degraded, fighting islanders to a knowledge of God and the way of salvation through his cruci-

fied Son. Thus the little waif saved from a watery grave, a bloody death, a life of shame, has been transformed and kept by the power of God, and to-day Moses is the most courteous and gentlemanly native in the lagoon, respected alike by natives and foreigners and exerting a great influence.

The Scripture saith, "Whosoever believeth on Him shall not be ashamed. For there is no difference . . . for the same Lord over all is rich unto all that call upon him."

IS IT NOTHING TO YOU?

BY E. B. BALDWIN

ONE Monday morning in the month of May we started out to visit our stations through Truk lagoon. The party consisted of Mr. Jagnow with eight young men from the training school at Kinamue, and me with five of the members of our girls' school. Our conveyance was the old mission boat Agnes, which is so weak that it can scarcely be considered safe, but it is the only means we have of visiting our teachers and giving them the encouragement they so greatly need in their work. We praise God that he watched over us as we sailed about in the heavy sea of this lagoon, for he knows that we would not wilfully tempt his providence, but what can we do when the work demands our care and attention, and sufficient money cannot be secured in the churches of America to send us suitable means to carry it on? Dear friends, is it nothing to you?

Come with us as with the aid of a favorable wind, we sail directly to the western part of the lagoon, making our first stop at a beautiful low island, which is like a grove of palm trees, fringed with a beach of dazzling whiteness. We go ashore in the small boat, and find the chief half reclining on a native mat in a large, open shed. Two or three men and about the same number of boys gather, and in answer to the question, "Where are the people?" the answer is, "Gone to fish, for we have little food and are hungry." The missionary inquires, "But where are the women?" and the chief responds, "The women are not expected to leave their houses while their husbands are away." At our request the chief goes personally to call those who have remained at home and the women to a service. After an absence of some time the chief returned with his face freshly adorned with some streaks of brilliant red paint, and a few men straggled in. The service was commenced and Jesus, the all sufficient Saviour, was preached to those present, but the chief said that the religion could not prosper on their island. They had tried it, but it was no use. A few years ago a teacher was taken to this island, but had proved unfaithful, and this injured rather than pro-

moted the cause of Christ. Just as the service was being concluded a string of women, many of them bearing their babies on their backs, came in sight, and as they neared the shed they bent double, and approached in that way, for was not this the men's house and they were only women? There was no light of intelligence or hope to brighten their faces, which they had sought to beautify with red paint and wreaths of flowers, while from their ears hung ornaments, which in many cases nearly reached the waist. Their only clothing was a strip of cloth about three quarters of a yard in width tied around the waist, and a small piece thrown over the shoulders. As we sailed away the natural beauty of the island was overshadowed by the thought of the dense darkness abiding there, and we yearned for the



TEACHERS IN PINGELAP

time when the true light should shine into the hearts of these people. Is it nothing to you?

Tol, the next island visited, is large and we made several stops there. At two places the former teachers had left, and the people, without the care of a shepherd, had returned to their old ways. At a third village there was a teacher, but he was utterly discouraged, feeling that

his work was accomplishing nothing, yet willing to remain when the fact was pointed out to him that if he left there would be no one to witness for Christ there. These three stations were not formerly under our care and this was our first visit. Darkness still reigns in them all, and is it nothing to you?

Fawsan, a village on the other side of the island, was reached on Tuesday afternoon. We were greatly cheered and refreshed by the hearty welcome from teacher and people and the evident progress of the work there. An audience containing many neatly dressed men and women gathered for service that afternoon and assembled again shortly after sunrise the following morning for a second service before we left them. They are desirous that a church should be formed, that they may publicly profess their faith in Jesus. As they reassembled in the morning they came not empty handed, but

loaded our boat down with gifts of food, which proved very serviceable, as the stations later visited had suffered more severely from the ravages of the cyclone of last November.

Iowt was reached on Wednesday afternoon just as the people had gathered together in the teacher's house for their regular weekly prayer meeting. The church was blown down by the cyclone and had not yet been rebuilt, so our hasty lunch had to be eaten before all the people, which was evidently more interesting to them than to us. Tim, the teacher, conducted the prayer meeting, after which Mr. Jagnow addressed the people. On the way from Tol we had passed two large islands where no teacher is stationed at present, and the natives live in heathen darkness; yet not wholly without a witness, for by my side on the boat sat a sweet young girl, who came to our school from one of these islands some years ago, and while she does not live among her people they have sufficient intercourse with her to see the light of her faith in Jesus. She it was who, when asked if she was homesick, replied, "Homesick for what, darkness?" Yes, heathenism is darkness, a terrible darkness whose breath is as a blast from the terrible pit, which defiles both soul and body. And is it nothing to you? You, who live in a land of Christian light and privilege, surrounded by so many uplifting influences to help you on the heavenward path, while multitudes of those for whom Christ shed his precious blood still remain in bondage to darkness and death.

We reached Paran near noon the following day, and held a short service. They have no settled teacher, but a young man of the place is conducting the meetings and looking after the work. Three stations on the island of Fefan were next visited, where the work has been long established, and a very pleasant welcome awaited us.

On Uela the work at Leaua, Iras and Metritu was in encouraging condition. From there we sailed over to Fowna, a small island not far distant, where the contrast with our visit the previous year was most marked. Then the church was in so dilapidated a condition that the roof afforded but little shelter from the shower which came down to revive the thirsty land while we were holding service and only a few people were scattered about on the remnants of the floor around the outer edge of the church. At this time the building was in excellent repair, and was well filled with an interesting audience. Near the platform on their respective sides sat the school children with their bright eyes and smiling faces, while the Christian men and women were next in order and the rear of the church was occupied by the heathen who attended the service. The singing was very hearty and in no place had I seen such a number of Testaments in the hands of women who were able to open to the Scripture lesson and read the response.

Yet there are some who say, leave the Christians of Micronesia to care for themselves; they have received the gospel. Would you leave your crippled child to supply his own needs because he had been visited and prescribed for by the physician, while still the frail, suffering body was encased in its plaster cast and the absence of tender, loving care could issue in nothing but death?

But twenty-five years have elapsed since the Word of God was brought to this lagoon, and think you this sufficient time for the Christians to be born into the new life and attain the stature and strength of full-grown men? Surely not; the most advanced are but as yet babes in Christ, who are not able to think for themselves nor to stand alone.

As Simon Peter professed his love to our risen Lord the reply was, "Feed my lambs." Is it nothing to you, dear friends, this command of our Lord and Saviour, Jesus Christ, and the need of these lambs of his? Is it nothing to you?

THE IMADEGAWA KINDERGARTEN

(See Frontispiece)

BY A. W. STANFORD

[Rev. Arthur W. Stanford went to Japan as missionary in 1886. After nearly seventeen years of faithful service ill health compelled him to return to America. Now, with fresh vigor, he and Mrs. Stanford return joyfully to Japan, where they are deeply attached.]

A POWERFUL and active Christian agency centers in a little building in the corner of a missionary's front yard, facing the Imperial Park at Kyoto. Kindergarten through the week, Sunday school Sunday morning, Bible class and preaching Sunday evening, mothers' meetings, cooking classes, Christian Endeavor meetings, welcome and farewell meetings for workers who come and go, funerals, weddings, receptions, Christmas celebrations—these are some of the multifarious forms of work.

This Imadegawa Kindergarten was born in 1897 in a section of Kyoto then practically untouched by Christianity and yet literally lying at the back door of missionary homes and the Doshisha for twenty years, without having its darkness perceptibly illuminated by a gleam of light. It was a section saturated with Buddhism, superstition and, seemingly, adamant prejudice against Christianity. Occupied mainly by a poor, ignorant, laboring class without ennobling ideals and with distrust of foreigners, missionaries had regarded that ward as an impregnable Port Arthur.

But the final attack began at Demachi, near the river. Few indeed appreciated the nature of a kindergarten enough to allow their children to attend; the number was very small and the petty persecutions were very many. Still nine were graduated the first year and ten the next, by which time it was evident that "more had been done to open the eyes and hearts of the people than by any other agency used in past years." Already one Kyoto daily had commented favorably on the work, and a Shinto priest attached to one of Japan's most famous shrines was sending his child to the kindergarten. The work prospered and was transferred to Imadegawa. Of all places in the world, you wouldn't have thought those parents would send their children to school in a Christian foreigner's yard. From confirmed suspicion, or gross indifference, the whole ward has been transformed into a friendly attitude, with more or less intelligent understanding of the spirit of Christianity. To these people foreigners are no longer bugaboos to be shunned or mentioned only to frighten children into obedience.

Almost from the beginning Mrs. Learned has superintended this work and a more enthusiastic, earnest, efficient, active worker it would be difficult to find. There are accommodations for only fifty children, but if there were room, there would be an even hundred at very short notice. There are always applications long in advance and some of the little tots get very impatient waiting. The kindergarten has won its permanent place in the confidence and pride of the community, so that the problem now is how to expand proportionately to the increasing opportunities. Tear down and build larger, is one of the first essentials. More money for a larger staff of workers, is another.

Our cut represents one of the most interesting scenes at the kindergarten, and listen, now, as you look at the children, while Mrs. Learned tells you about them. "How can I make you see them as we see them daily? Come and see them in the first hour in the morning. Don't they look happy and dear, even in their common, everyday clothes? Over there is Michio, a fine looking, sweet-tempered, manly boy. He and Nobuake are perhaps the most lovable boys of the class. Hirokazu is wide awake and has a lively memory. Chieko there is the dearest of girls, quiet, dignified, yet responsive. Yukiko, in dainty gown, with fresh, pink ribbon in her hair, is a charming little blossom. And there sits Fujio, the most neglected, pathetic-looking child we ever had, spoiled at home and apparently uncared for, hair unkempt, and face not over-clean; his faded, threadbare, foreign suit hangs in a forlorn way—he looks like a street waif. The kindergarten has done much for him in one year. It was a troublesome experience to help him learn obedience; he has also learned something of self-control, to which he was a stranger. He has been a great surprise in the interest and

pride he has taken in his work. At Christmas he sang, "Once in David's Royal City" remarkably well for a Japanese child, though, truth to tell, he pitched it so high as to make it a most laughable performance, and yet so pathetic as to touch one's heart. We couldn't help loving him from the first, for even through his trying ways we saw good in this neglected little fellow. Mitsutaro, of the middle class, listens so intensely that the little shaver's face is all puckered up. Now and then he makes the drollest remarks. Yukiko, our little Miss Nobility, clad in purple, white and pink, is always sweet and dainty. Her little brother applied last fall to enter in April, but as he wouldn't wait, they paid his entrance fee that he might come as a daily visitor. The dignified old servant who accompanies them handles them as if they were precious hot-house plants, and they rule him absolutely.

They are of all kinds and come from homes of all grades, mingling in most democratic fashion. The kindergarten is a perfect leveler of rank; the only mark of distinction is being good and happy, though during the winter the children have good reason to think a clean nose the distinguishing badge. One fourth to one third come from Christian families.

Monday morning they are often questioned about the Sunday lesson. (The Sunday school averages about one hundred and fifteen.) Recently the Golden Text was, "He that doeth sin is the servant of sin." When asked, "What is a servant of sin?" several of the graduating class said, "The devil's errand boy," and they are all very sure they don't want to be that, but they do want to belong to Jesus.

One boy was distressingly silent and shy for two years, but suddenly blossomed into an active, sociable being—a gratifying surprise. His mother is overjoyed because he hops and dances about enough to wear great holes in his socks (what blessings American mothers enjoy!)—an unheard of thing for him. His elder brother graduated two years ago and is a credit to us at home and at school. The elder sister, thirteen, comes to Sunday school with her younger brothers and the three are little Christian Endeavorers. Their widowed mother, aunt, and grandmother are very proud of the children's progress as Christians, though themselves not ready to accept Christ. They are Buddhists. Once a week we read the Bible with them, for the kindergarten brings constant opportunities to visit the homes for this purpose. The grandmother and older boy were sick recently; when he began to get better he crept into his grandmother's bed and sang for her comfort, "God be with you till we meet again," which greatly pleased the family. He is particularly thoughtful for his old granny and very anxious that she stop praying before the *ihai*, the ancestral tablets on the family god-shelf. I think he will win.

MICRONESIA'S ROYAL MISSIONARY

BEFORE the opening of Christian work in Micronesia in 1852, the king of one tribe in Ponape was a man of fierce passions, guilty of murder and of many cruelties. Into the home of this bloody chieftain was born a winsome little brownie-princess with black hair and soft dark eyes, who soon found her way into the hearts of her father's people. But under the influence of that heathen home she bid fair to develop a degraded character and a domineering will.

But in 1852 the Christian daybreak came to the island of Ponape; Rev A. A. Sturges and Rev. L. H. Gulick and their wives arrived, and after untold discouragements from fire, from opposition of traders, from smallpox and death of the people, they won from heathenism the first converts. Among them was the murderous king of the tribe, who became changed in all his thoughts and was as gentle and humble as he had been brutal before. He developed into a valuable helper and was named by the missionaries, "Good King Hezekiah."

Thus the atmosphere that surrounded the little princess was purified, and she grew into a scholarly young woman of fine figure, tall, stately and winning in all her ways.

The converts who learned of Christ and accepted him were taught from the first to kindle their own little torches, and to pass on the light and purifying fire of the gospel to others. The missionaries in their tours around the islands were sometimes surprised to find so many little spots of light where at least one family believed and prayed to and lived for Christ. The little church was filled with the missionary spirit; churches were built and the old drum by which the people had been summoned to the heathen feasts was sent to the missionary rooms in Boston as a trophy.

Opatinia, our young princess, became an earnest Christian, and was early married to Opatia (Obadiah), a young man of rank, who was also a Christian. In 1864 they were both baptized and became teachers in the Christian schools.

Years went by—years in which Opatinia, loved and honored by her people, looked forward to the inheritance of the little kingdom which meant as much to her as the crown of England had meant to the young princess Victoria. But as she and Opatia and King Hezekiah wrought together for the enlargement of Christ's kingdom, their love for him deepened till the spirit of renunciation came into their lives.

In 1872 there came to Ponape a missionary revival. The thought of sending a knowledge of Christ to the islands far to the westward burned in

their hearts. Mr. Sturges, the missionary, rejoiced greatly, and he thought of the princess and her husband, but how could they be spared? He called for volunteers, but none responded.

One evening there was the chant of burden-bearers at Mr. Sturges' door. They were bearing in their arms King Hezekiah, who had become so lame he was no longer able to walk. When seated he at once introduced the theme of the foreign mission. "But whom are we to send?" asked Mr. Sturges.

Then the aged and crippled king, not long out of heathenism, saw a vision that some mothers and fathers are seeing this very winter—the parting that rends the heartstrings, the hardships for the best-beloved, the waste of waters that must roll between, the sense of loneliness in old age, when the young voices no longer fall upon the ear. He faced it for a time in silence. Then, his quick hand brushing away the tears, he said: "What about my children? Are they fit to go?"

"Oh, yes; but how can we spare them?"

The king and the missionary knelt in prayer to Him who "gave his only begotten Son"; the clearer vision came, and with it the spirit of renunciation. They rose up with full hearts, and soon after the attendants had borne away the king to his home, Opatia and Opatinia came rejoicing that they were to go to tell of the Saviour's love. They were Ponape's first student volunteers.

In 1873, on Christmas Day, the Morning Star having arrived, a great service was held at the large stone church, when the people came to bid their princess farewell. Both Opatia and Opatinia moved their audience to tears. The princess freely and gladly gave up her chieftainship with its honors and its comforts, gave up the privileges of the dear new church and the Christian schools and Christian people.

They went to Satoan, three hundred miles to the westward, in the Mortlock group, where the people were naked savages, where food was sometimes scarce, where the homes had neither comfort nor privacy. All the way their faces were full of sunshine and their hearts of hope. Only once did their hearts melt. It was when they saw the Morning Star sail away with their missionary, Mr. Sturges, leaving them standing in a mass of nude heathen waving their farewells.

For a year they were alone and then Mr. Sturges returned to find the "queen missionary, every inch a queen," standing on the shore to welcome him. She led him to the neat home she had made among this savage people "as homelike as any Christian woman could desire." They had learned the language of the people.

The next year several hundreds of people united in singing the welcome to the Morning Star, for the Ten Commandments, the Sunday school hymn book and other Christian writings had been translated into the Mortlock tongue. The songs had won many of the people to become Christians.

Opatia and Opatinia remained eight years before returning home. They gathered two churches of two hundred and forty-four members. The people loved and honored and loyally supported them. Even in times of scarcity they were not left to suffer.

At the close of eight years Opatinia was in failing health and returned to Ponape. It was a joyful day when the people met to welcome their princess-missionary back again. She was seized and passed on from one to another with loving embraces. But the King Hezekiah was not there. He had himself received the royal welcome. His homecoming had been even more joyful than Opatinia's, for he too was the son of a King.

"They shall still bring forth fruit in old age." When the hurricane had wrecked the mission school and home on Ponape, when Miss Foss lay upon her sick bed last year, and when Miss Palmer died, leaving the girls alone and unprotected, it was this same noble Opatinia who, at the call of Mr. and Mrs. Gray, came to the rescue and took them into her motherly care, saving them from the contaminating touch of heathenism. It is she that still remains with them until a new missionary shall be found.—*From Mission Studies.*

MISSIONARY LETTERS

INDIA—MARATHI

Dr. Karmarkar, herself a Hindu, a graduate of the Woman's Medical College in Philadelphia, is doing a blessed work for her countrywomen. Had she the needed dispensary, both the medical and evangelical work would profit greatly thereby:—

The dispensary work is most important in such a center as Bombay, where the mission with its educational institutions and other activities is flourishing. The dispensary pays for itself in part, and we trust that much more money will come in in the future, through fees and sale of medicines, if I have a permanent building. I have already been able to raise over fifteen hundred rupees towards the same. Friends, and those to whom we go to try and collect money, say, "You will not get this money here. You must get it from America." God's ways are mysterious. I do not know from where the money is coming. "The gold and the silver are mine, saith the Lord," and I know that he will provide the money from somewhere for the dispensary building.

MADURA

A letter from Mrs. D. S. Herrick shows us a great wasteful leak, which we ought to be able to stop:—

MADURA, January 30, 1907.

Last Sunday we had a pleasant and yet a sad service in the central school. About forty girls, who are now leaving the schools, came together for a little good-by service. It is just here that we feel the lack of money to advance in our work. If we had a fifth standard in our schools, or even in one or two, many of these girls would continue their studies. That would mean raising these schools from the primary to the secondary grade, and of course would mean extra teaching staff, and perhaps higher grade teachers. We had the first place in Madura once; no other schools were as efficient as ours, and even now we are able to hold our own in the primary education. But the schools started since ours are advancing, because they have the money to do so. The government girls' school has fifth, sixth, and seventh classes now, and the Roman Catholic school is this year opening the fifth class. No religious teaching is allowed in the government schools, and of course we do not care to have our girls under Roman Catholic influence. But many of the girls wish to go on with their studies, and these schools are nearer than our girls' training school in Mangalapuram. The government schools are well off, and can offer inducements to the girls that we cannot offer, and the Roman Catholics will do anything lawful or unlawful to get hold of the girls. So we have much to contend with. But I think we could keep some of the girls if we had the classes for them.

As I looked at the bright faced girls last Sunday I could not help feeling sad, for I know how hard it would be for them to keep up an interest in their Bible study if they are in a school where religious teaching is forbidden, or in their homes, with every influence against them. We had a serious talk with the girls, telling them that it would be hard for them to confess Christ when entirely away from the influences of a Christian school. Of course none of them can be at present publicly professing Christians, as they cannot break away from their homes while still dependent upon their parents, but many of them are really trying to do right, and really love Jesus. The girls seemed very serious, and as if they were impressed with the thought that it would be a struggle to stand up for Christ. At the close of the service one of the teachers prayed that God would be with them, and give them strength to do right, and then I gave out to each girl an illustrated copy of St. Mark's Gospel, in Tamil, as a reminder of their promises. The older girls in the central school have been contributing something

during the past year for religious books and papers in connection with the Christian Endeavor Society, and have kept the papers in a small rack at one end of the schoolroom, so that all the children might have the benefit of them. All these things are encouraging, but we see so many doors opening on all sides that we cannot enter because we have no money. Is there any business firm at home that is willing to remain in the same state year after year? There must be progress or stagnation.

Well, the Lord will take care of his work, and we must have faith, and go on working with the money we have.

CHINA—FOOCHOW

Our teachers find light and shade in their work. Must we not pray more for them and their pupils? Miss Newton, of the girls' college, says:—

I do long to see a deeper spirituality among the girls, a fuller consciousness of the responsibility which rests upon them to show forth the life of Jesus Christ among their own people. Perhaps I expect too much of them, but the opportunities that open before our graduates are so broad, and yet sometimes temptation proves too strong for them, and they disappoint us. More and more I realize how far short I come of showing forth the Christ life in all its fulness before them, and my heart cries out, "Who is sufficient for these things?" Then, just as courage is almost gone, comes some fresh proof of the Master's faithfulness—perhaps one of our girls bravely letting her light shine in a dark place—or another standing firm under great temptation, and then I know God has not forgotten us.

NORTH CHINA

This word from Miss Andrews shows us the work she is doing, and also how the missionaries value the Prayer Calendar:—

You will want to hear something about our Bible readers. The two—Chao Nainai and Li Nainai—go on faithfully and patiently with their work as usual, and while there is not much to write, their quiet work does tell upon the life of the church as well as upon the heathen around. There has just been a little break in their work, because everybody was too busy with the New Year's festivities to think of anything else. But this week they have been able to begin again their visitations, and now for the rest of this first month they will be out in the country, one or both of them, a good deal. The first month is always a time of leisure, especially to the women, who spend much of their time in card playing, always for money. Miss Chapin plans to take the Bible women out to the different out-stations, and leave them for a few days at each place, she herself going back and forth superintending their work and working with them.

We have had three station classes for women here this winter, and these, with my college classes, have held me here, so that I have done very little of village work. We are planning for another station class to open in a fortnight, but I hope in the meantime to make a round of visits at the nearer villages, where we have little groups of Christians or inquirers.

A week ago this evening we had the great pleasure of welcoming Dr. Barton. He was detained from starting on his trip to Shansi by the stopping of trains for Chinese New Year, and so came to Tung-chou for a day. We are so glad over the coming of the deputation, and hope so much from it, but are greatly disappointed that only two are coming, and that the time before Shanghai conference will be all too short for their work.

I have just sent to the Rooms an order for books, and I asked Mr. Hosmer to send me also the Prayer Calendar for the year. I am sure you sent it to me, but it somehow failed to reach me. Miss Browne's is hung where I have the benefit of it, but when we scatter for summer vacation I shall want my own. Last Sabbath was my day, and it was a great joy to know that so many were praying for me that day. Please ask that the Bible word on the Calendar for that day be fulfilled for me day by day. I want so much to have always messages to give for the Master as I mingle with our people.

The day schools under the care of the missionaries have a wonderful influence over the children and their homes. In a recent letter from Mrs. Stanley, of Tientsin, we find the following account:—

The day school in the city has prospered during the year, and the first public examination was held just before the Chinese New Year. There was a great flutter and panic when it was proposed, as the children had never heard of such a thing before, but when the time came they rose to the occasion, and astonished their teachers and the visitors by their readiness of answer and the evidence of the good work they had done. We thought one long afternoon would be ample time for their first examination, but it was not, and the girls were so disappointed we promised to give them another hearing when school opened again. Two Chinese ladies were present, who expressed their pleasure and surprise at the progress the girls had made, and they also took part in examining them. The girls had on their badges (like the government school pupils), blue and gold (brass) enamel, with the name and place of their school in plain characters inlaid thereon; these badges show that they are not stray children, idly roaming the streets, but full-fledged pupils of a respectable school.

We have two teachers; one an elderly lady, Mrs. Ku, who learned to

read and write in her father's house, or more truly, her father-in-law's, as she was left a widow after a few months' marriage, and has remained so until now. She has never attained to modern learning and methods. The school is in her house, and she is superintendent and general manager. The head teacher is a young married woman, Mrs. Yuan, a graduate of our school here. She has worked indefatigably, and her scholars are a great credit to her. Besides the regular lessons, she has taught singing, and the children have learned a number of hymns, written in large characters on wall charts, and they sing them very well indeed. This year they graduate into the hymn book, and the charts will be reserved for newcomers. Mrs. Ewing has had charge of the school, and paid weekly visits to it, overseeing and encouraging the girls in their daily work. We hope to open such a school here if all goes well and we have the necessary funds. We can put one of our older girls in as teacher. We have a room we can use as a schoolroom, and the old school furniture can be utilized till needed elsewhere. For years we have kept ourselves in teachers from among our own boarding-school girls, who are also graduates of Bridgman School, Peking.

CENTRAL TURKEY

Mrs. Isabel Trowbridge Merrill, who has done much for the girls' seminary, at Aintab, both before her marriage and since, still gives time and strength to its service. She tells us of a recent festivity:—

Wednesday of last week we had a gathering at the school, which seems to me to have very great significance. All the graduates of the school resident in Aintab were invited to be present. About a hundred responded to the invitation, and a pleasant afternoon was spent in the large, new study hall. For the first time in the history of the school the *alumnæ* formally organized as an association. Officers and committees were appointed, and plans for work decided upon. The special work which the association has undertaken for the present is that of finishing the library room, and beginning to replace the books that were destroyed in the fire. Other objects discussed were the starting of an *alumnæ* circulating library, and the founding of a scholarship for poor girls. Great enthusiasm was shown, and the new organization promises to be very helpful both to the members and to the school. The half hour spent in social intercourse was especially enjoyed. It was very inspiring to see the *alumnæ* together, some of them from the time of Miss Proctor, talking over the early days of the school. A member of the first class, the class of '62, was present, and one old lady came leaning on her stick.

FATIMA HANUM

For many years the only Bible woman of the Turkish race has been Fatima Hanum, always devoted, faithful, efficient. She died a few weeks ago, and one of our missionaries who had known much of her and her work, writes :—

WE thank God for all the way in which he has led Fatima Hanum ; from the year when her eyes, no longer holden, were opened to see Jesus Christ as her Saviour ; and when her need of him was revealed to her, and his grace made her prepared to take the important step with her husband, of separation from her kindred and people, from all she had hitherto held dear and sacred. I should have said rather that the first step was confessing Christ, facing the contempt and ignominy cast upon them by her own near relatives ; taking up her cross and following her Master, though it led her to a life long estrangement and separation from her own early home and people. We do thank him for all the spiritual growth we have been permitted to witness in her, since she first came to Constantinople, that she has stood fast, and has witnessed a good profession of her faith in Jesus, testifying to many of her own nationality, and seeking to lead many into the same blessed light of life. The results of her prayers and labors, of the influence of her life among men, we may safely leave with her God. He can care for the seed sown, and bring as much of it to a fruitful harvest as seemeth good in his sight.

I have known her only since she came to Philippopolis eight years ago, but have seen a great deal of her in that time ; have visited with her in rich homes and poor ones, among both Turks and Armenians ; have seen with great interest her tact and skill in introducing the subject nearest her heart, and the approval Turkish women gave of her Bible readings. She will be greatly missed, for there is absolutely no one to take up her work. It is in my heart to do it, but my hands are already too full.

CHANGES IN CHINA

An English missionary, returning to China after her furlough, tells of some of the changes she finds there :—

THINGS have moved very fast in China these past two years, so that, returning from furlough, one is almost staggered by the great advance. Yesterday a party of us went to see the new college of western learning in Foochow City. I wish I could adequately picture to you the contrast that college represents with the state of learning in 1899, when I first came to China ! Then I was taken to see the great examination buildings in Foo-

chow City. To these buildings, once a year, flocked the students from all over the Foochow prefecture. All the year they had studied at home, committing to their prodigious memories the Confucian books. The hall of examination consisted of rows on rows of small cells, where the students, one in each cell, wrote their papers for days together, feeding and sleeping in their cells to prevent communication with each other.

And to-day what do we find? The cells are gone. Large airy class rooms and lecture halls take their place. Three hundred resident students are taught Western learning! We visited three or four large classes of such youths engaged in reading English from the first and second standard reading book used in English board schools! Some of them read to us very well. Another class was writing an English dictation on Alfred the Great. A more advanced class was listening to a lecture on chemistry delivered in Japanese by a Jap professor, translated into Chinese by an interpreter. Algebra is taught by a Chinaman in French! The English teacher is a Chinese gentleman, who told us he studied at the college at Greenwich for five years.

The students of this college have dropped the graceful flowing school robe, and wear a uniform of tight, almost English made garments. This college is the largest of over one hundred new schools started under the Chinese government in this one city of Foochow.

It is a new China I have come back to. Almost pathetic it seems to me, this longing for Western ways. Why should English be what they want most of all? "Because English is the language of the world," someone answered me. But let us look deeper. What a responsibility, what an opportunity for us English people! Let us see to it that this great nation, seeking food for their newly awakened powers of mind, gets the best we can give them. One longs to see England's best Christian scholarship coming to the help of this land.

How earnestly we should pray that God will overrule, guide, restrain, control, so that these poor Chinese, seeking the light of Europe, may see the "true Light that lighteneth every man that cometh into the world."

The rainy season began early this year in September, so that we were able to get our planting and most of the weeding done before the girls went home on December 17. At least we thought that it was nearly done, but oh, the sun and rain that are so good for the crops are good for the weeds also, so that the few girls that are staying through the vacation for this special work can scarcely overtake the weeds that have grown up since school closed.

FROM THE GIRLS' SCHOOL AT INANDA

BY MISS FIDELIA PHELPS

A NEW cattle disease, more to be dreaded than rinderpest, has been creeping towards us from the north, for some years, and has now reached Natal. It is called East Coast fever, or tick fever, and no cure is known for it. It is said to be transmitted from one beast to another by ticks, those little creatures that infest the grass, and are such a pest to animals and to man if he walks in the grass. The government is making strenuous efforts to stamp it out, by slaying, at once, all infected cattle, and by very strict quarantine measures. We have not been able to move our cattle from the mission station since September. It has made the matter of transport for ourselves and visitors, also our school supplies, a rather serious matter. Fortunately we have been able to make arrangements with a European storekeeper near us to take our laundry baskets to and from the station, and also to bring up supplies. The transport of the laundry he very kindly offered to do without charge, thus aiding and encouraging the industrial work of the school. Colonists, generally, are much more in favor of the missionaries teaching the natives to work than to read.

We have solved the problem of transport, in part, by investing in a pair of donkeys, which harnessed to our little carriage, formerly drawn by two oxen, can take two persons to and from the railway station, a distance of seven miles. But as to speed they are no improvement on the oxen. Miss Martha Pixley has her own donkey and "ricksha," a very light two-wheeled carriage, and Mr. Pixley has a riding horse, so that we are not as badly off as we might be, but we do feel a new appreciation of our wagonette and oxen now that we are deprived of the use of them. We have been very thankful that we had the use of them for ploughing our large gardens. We shall not have this blessing next year if the disease gets into our herd.

Mrs. Edwards has not been able to supervise the field work this season, as closely as she has hitherto, but a good native teacher has been her right hand and has managed this department very satisfactorily. There is a prospect of a good harvest if the locusts do not swoop down upon our gardens before the corn is ripe. They are more of a pest than usual in some districts, and though they have not paid us a visit since October, and did not do much harm then, they are liable to appear soon in great clouds.

Mrs. Edwards has been more feeble these last few months than I have ever known her to be, though for the last few weeks she has been gaining in strength again. She has a weakness of the heart and a troublesome cough

connected with it, and often suffers from shortness of breath and extreme weakness. She has not entirely recovered from the effects of the fall she had last May, but the lameness is hardly perceptible now. We hope she may continue with us a long time yet, for her very presence is a power and benediction, even though she is no longer able to serve as she has done for a long span of years.

The past term was, in most respects, a pleasant and satisfactory one. A good spirit prevailed among the girls, and most of them were faithful and conscientious in their work and lessons to a fairly good degree.

You know that the Zulus, like the negroes at home, have a natural talent for singing. It would give your Sunday school children great pleasure if they could hear our girls sing. They have a very keen appreciation of harmony and even the girls manage the base and tenor as well as the other parts.

Our new hospital has been a great comfort this year. It was occupied much more the second term than the first. There were no very alarming cases of illness, nor any of very long duration, but a succession of patients occupied the beds during the last weeks of the term. It is the season when dysentery is often prevalent. On the Saturday evening of the entertainment all were out and well, save one who was rapidly recovering from a rather more severe attack than most had had. We were feeling very thankful for this, and were thinking that none were to be left behind on account of sickness. So little can we foresee. One of our number who was then perfectly well, and who took part in the singing and reciting, just a week from that night was taken from us into the life beyond. The mother, a good Christian woman, was much comforted by a letter which her daughter had written to her some weeks before, telling her that she had given her heart to the Lord and was going to live for him. Mr. Franson, an evangelist, had been with us in August and in his meetings she, with many others, had testified to the same purpose. We trust that she was truly one of the Lord's own, and that she has gone to be with him. To me there is in this sad event an admonition, as from my Master, to be faithful in pointing these girls committed to my care to him who is the way into heaven, and in training them for life here or there as he may appoint.

I TAKE my life as I find it. I believe that infinite Love ordained it, and that, if I bow willingly, tractably and gladly to its discipline, my Father will take care of it.

MISS JUDSON'S SCHOOL AT MATSUYAMA

BY MISS LUCY E. CASE

IT was my privilege the last of October to go down to Matsuyama to visit the ladies there and see their work. During my life in Japan I have visited, for one reason or another, every one of our stations except Tottori, and I can most emphatically say that Miss Judson's work is one of the most interesting, unique and needed of any in Japan. She is an ideal missionary. She gives herself, her time, her abilities, her money, her very life and strength to the work. The only fear I have is that she may break down, but she promised me again and again that she would be very careful. I have never seen, of its kind, such fine work as her night school. The enthusiasm and real growth manifested by the older boys and girls who come to that night school are marvelous. She has a fine and sympathetic helper in Mr. Nishimura, who is the head teacher in both the girls' school and the night school. They work together very harmoniously and are able to do "great things" for Matsuyama. Miss Judson's enthusiasm and vivacity are contagious and her sagacity and experience of Christian work are in evidence everywhere.

Through the kindness of the W. B. M., Miss Judson has put the girls' school in decent repair—the recitation rooms and the dormitory—but the kitchen and rooms above are in a bad state and absolutely unhealthy. Both the schools are very much cramped for room as they are growing every term. I visited the girls' school one whole morning and saw things from the inside. The girls are very bright and eager to learn, and seem most appreciative of what Miss Judson has done for them. One thing that interested me was to see the hold that the Christian Endeavor Society and Sunday afternoon Bible classes have on the girls. Throughout the city of Matsuyama on that Sunday was a large heathen festival and some, even of the Christians, were present at those ceremonies, but the attendance at the school was large and intent on getting all the good possible, and the remarkable thing about it was that the attendance was entirely voluntary. Miss Judson says that her chief work now will be to pay off the extra debt that has come for the repairs that were absolutely needed (outside what the Board gave). She told me that she was going "to get down to bed rock" as she expressed it, and live on boiled potatoes only, if necessary. If I had money that I wanted to invest and put where I was sure of its getting a hundred fold increase, I should put it into the night school at Matsuyama and the Baikwa at Osaka.

Miss Judson is the head and front of the two schools in Matsuyama, and any help sent to her now will mean much greater efficiency in the kingdom to come in Japan.

I bespeak for her and her work the prayers and loving interest and financial aid of all who are interested in helping along the young people of Jupaa towards the way, the life and the truth.

Junior Work

Evangelistic Medical Educational

HELPS FOR LEADERS

A CHILDREN'S ENTERTAINMENT

DURING the past winter our mission circles and Junior Endeavor Societies who have no pledged work of their own to support have been giving their money for school children in other lands. Many of these children's circles rely upon an entertainment for the filling of their treasury, and we would suggest to them the plan followed at the May festival this spring of illustrating school life in mission lands, by children in costume and older persons to act as teachers or interpreters. Material for stories of child and school life can be found in the files of the *Dayspring*, and costumes can be made or obtained from the Rooms of the Board.

The entertainment as given at Berkeley Temple took forty-five minutes, and four groups of children were used; the first showing boys and girls "At Home and at School in Turkey." The leader explained a few contrasts in Turkish and American homes, and native and Christian schools, while the children went to bed, were served with dinner, and demonstrated the difference between sitting schools and kindergartens, finishing by standing in a circle and doing a finger play. Two little Hindu girls showed how grain is ground in their primitive hand mills, another swept the floor with her short-handled broom; a boy in white jacket and big turban walked up and down selling betel nut; two pupils standing back to back, to avoid the possibility of cheating, worked out sums on their slates; the teacher put a few Tamil characters on the blackboard, and taught them to the primary class, and closed the session by singing a Tamil lyric, the pupils joining in the refrain. From China the leader introduced a little slave girl, telling briefly the pitiful state in which she was found, and of her purchase by a missionary; a girl whose feet had been bound, but whose parents consented to their unbinding, that she might be admitted to the school; an orphan rescued from great poverty and hard work; a little bride who was to be taken from the school to be married and live with her husband's family nominally as a slave, and various other types of Chinese child life. A small class of boys recited briefly from their primer, and sang "Jesus loves me" in Chinese, and made various characters on the blackboard at the dictation of the teacher. The Japanese group were supplied with games, battledoor

and shuttlecock, bright balls and small bean bags. The largest boy flew a kite, the elevating power being supplied by red balloons tied to the top, and the largest girl carried a big doll on her back in place of a Japanese baby. Two children went through her ceremony of making a formal call, and after a short school session they all sang the national hymn. To close the exercise the four groups of performers grouped themselves on the platform, and sang the first verse of "America," the audience joining in the last. Such an entertainment can be given with little work and few rehearsals for the children, the interest and success depending upon the leader and her helpers, who take the part of teachers.

Our Work at Home

OUR DAILY PRAYER IN JUNE

WE think of America as the land of progress, but the rush of events and change in China has been so great for the last few years that we here seem sedate and slow in comparison. We must pray that this new life may move in the right way, that these multitudes may come into the Kingdom of God.

Mrs. Porter, with her husband, a greatly beloved physician, has severed connection with the Board on account of his long-continued ill health. Mrs. Smith puts her time and strength into efficient service in many ways—station classes, women's meetings, visiting, touring, and in all ways living the gospel of help. Dr. Tucker's medical work, joined with that of her husband, also a physician, makes her a great blessing to all the region. Nearly ninety Bible women are working in China in connection with the Congregational missionaries. Who can estimate the value of their service?

In spite of indifference and some vigorous opposition our work in Bulgaria is progressing, and many souls are finding the light. Thirteen American missionaries and thirty-two native workers are now laboring in this field. Mrs. Thomson's delicate health precludes much active service.

Mrs. Clarke's little ones help to show the Bulgarian mothers what a child's life in a Christian home may be. Mrs. Baird is busy in helping the women, and teaches in schools and Sunday school. Miss Baird, her daughter, a teacher in the girls' school, is now taking post-graduate work in this country.

The girls' boarding school at Samokov, under care of the W. B. M. I., numbers about ninety pupils. During a series of meetings last year every

boarder expressed her determination to be a Christian. Miss Maltbie is the long-time principal of the school, greatly beloved, and Miss Haskell is her faithful associate.

The boarding school at Monastir, enrolling fifty-one pupils, is under care of the W. B. M. I., and is the only one of its kind in Macedonia. Miss Cole and Miss Matthews with four native assistants have the care of the work.

If we here find it hard to live the ideal Christian life, how much more these native converts, who have few of our helps and who must face much opposition. The whole country is in a constant state of unrest that we can hardly realize. Miss Clarke is doing blessed work in her kindergarten and with the mothers of the children gathered in it.

Mrs. Ostrander is like a wise, kind, big sister to the students in the Collegiate and Theological Institute which her husband directs—the only Protestant school for the higher education of men in Bulgaria. She also teaches singing in the girls' school, and has charge of the boys' Sunday club.

Mrs. Haskell and Mrs. Marsh do much visiting and touring, superintending the Bible women and village schools, and carrying always help and blessing. We must add, also, petitions for Mrs. Elisabeth F. Haskell. She mothers most tenderly the little ones in her own home, and also does much for the motherless lads in the orphanage. Mrs. House buys wool and gives it out to the poor women about her, and by paying them for carding, spinning and knitting she relieves their poverty, and shows them the power of Christian love. Mrs. Holway, far from strong, has taught in Sunday school, and her sympathy is a help to many.

Miss Stone is still in this country. The W. B. M. I. supports a school for girls, now numbering about forty, at Kortcha, the only Christian school for girls in Albania.

In the West Central African Mission, we find 67 native workers and four churches, two of them self-supporting, with about 450 members. Mrs. Storer's poor health still keeps her in America. Mrs. Webster is just returning from her furlough. Mrs. Currie, with her husband, also will soon go back. Miss Bell has charge of out-station schools, supervising and teaching some.

Miss Helen Melville has cared for the medical work, besides taking charge of the girls' school, with nearly one hundred pupils. Her sister teaches a school for evangelists and teachers, besides a kindergarten.

Miss Redick and Mrs. Woodside have both been compelled to return to this country for medical care.

BOOK NOTICES

Hawaiian Yesterdays. By Henry M. Lyman, M.D. Published by A. C. McClurg & Co., Chicago.

The sub-title of this stately volume is, "Chapters from a Boy's Life in the Islands in the Early Days." There are twenty-seven illustrations, and two maps, some of the pictures being half tones from photographs, and others quaint copies from old woodcuts. The parents of Dr. Lyman went as missionaries of the American Board, in 1832, and were stationed at Hilo.

Picturesque description of scenery, and the environment of those early days, reminiscences of Titus Coan and Hiram Bingham, of the Gulicks and Damons and Doles—names familiar and revered to those acquainted with the history of the Hawaiian Islands—make the book of special interest and value.

Hotels being unknown, the mission houses entertained distinguished foreigners, and Dr. Lyman mentions among those with whom a life-long friendship was established such well-known names as Richard H. Dana, Jr., Henry L. Cheever, Miss Isabella Bird, Miss Gordon-Cumming, Lady Franklin, Mrs. Brassey, and others.

The book is written in a charming literary style, and would be placed among books of travel rather than in one's missionary library.

Micronesia: The American Board in the Island World. By Theodora Crosby Bliss. Published by the A. B. C. F. M.

Mrs. Bliss has given us an exceedingly well arranged compendium of useful information in regard to the work of the American Board in Micronesia.

First, a map; then a list of authorities' quoted; the brief foreword presents the geographical and historical situation. While in the appendix we have the chronology; the list of missionaries, their location, and term of service; the Micronesian navy, which embraces the five Morning Stars, and the four other mission boats; an annual voyage of the Morning Star, touching the different groups of islands, and a summing up of the missionary effort of the American Board by decades. All this is valuable when the book is used for reference. But the story itself is told in such a picturesque, vivid way that once begun the reader keeps right on.

"Counting not their lives dear to them," is certainly the spiritual attitude of those island missionaries, and the one fact of hearing from the outside world only once a year shows a self-sacrifice we can scarcely comprehend, with our newspapers twice a day, and mail delivery three or more times each day. No wonder that "a twelve months' mail is a blessed privilege, but a sad shock," as one of the solitary workers tells us.

The Old and the New in Micronesia. By Florence A. Fensham and Beulah Logan Tuthill. Published by Woman's Board of the Interior, Chicago.

With the daughter of the Logans as one of the editors of this pamphlet the recital of what has been accomplished in the last fifty years for the uplift of a pagan people could not fail to be of deep interest. The first three chapters are devoted to the geography, the primitive social customs, religious ideas and folklore of the island people.

The succeeding four chapters speak of Kusaie, Ponape, the Gilbert and Marshall Islands, Ruk and the Mortlocks and the book closes with a recital of results: material, intellectual, moral, and religious.

Each chapter treating of mission stations opens with the chronology and names of missionaries and dates of their service on that particular island. The people are in a child stage of development and the kindergarten method has to be used in approaching them. They seem to have a conscience in spite of their revolting practices and when the hope of a worthier manhood is offered they respond, although there are frequent lapses into heathenism. But their shame at such backsliding is seldom found in a more civilized community. When a man falls he will hide for months, sometimes years, and when he returns it is with deep humility and contrition.

The missionaries in these islands not only teach the natives spiritual things, but also how to build habitable houses, to keep their bodies clean, and to increase their food supply. The closing chapter of the book tells what has been wrought along these lines.

Illustrations of scenery and of the natives, both as pagans and Christians, add to the value of this little brochure.

Christus Victor. By Henry Nehemiah Dodge. Published by G. P. Putnam's Sons.

This poem is now in its fifth edition. The title was selected for the seventh and closing volume of the *Christus* United Study Series, but it was found to be pre-empted by Dr. Dodge.

The list of reviews and press notices issued by Putnam's Sons show how highly the poem has been appreciated by a large company of readers whose literary opinion is of value. John Fiske, John Burroughs, Ian Maclaren, Nikola Tesla, Canon Wilberforce, Professor Cheyne, Professor Moulton, Henry Van Dyke, and a host of others speak of the conception and execution of the poem with high praise.

G. H. C.

SIDELIGHTS FROM PERIODICALS

THE sidelights for May seem chiefly focused on Japan. *The Atlantic* leads with a Japanese view of "Christianity in Japan," which is certainly worthy of study, whether or not one holds to its conclusions. Then comes "Japan and To-morrow," *North American Review*, April 19; "Japan as a Colonizing Nation," *World To-day*; "Our Real War with Japan," *Harper's Weekly*, March 23; "Our Relations with Japan," *World's Work*.

CHINA.—Rev. A. J. Brown, in the *The Outlook*, April 20, under the title, "The Yellow Man's Burden," emphasizes the essential difference between the spirit of the Orient and the Occident. In view of the coming centennial of the arrival of Rev. Robert Morrison in Canton, September 8, 1807, *The Missionary Review* has an extended sketch of his life.

AFRICA.—"Islam in Egypt and the Sudan," *Missionary Review*.

THE ISLANDS.—"The Church in the Jungle," *Missionary Review*, describes the work of the Baptist mission in the Philippine Visayas.

F. V. E.

WOMAN'S BOARD OF MISSIONS

Receipts from March 18 to April 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Eastern Maine Branch.—Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Central Ch., S. S., 50; Belfast, Aux., 25; Princeton, First Cong. Ch., 10, 85 00
Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Alfred, Miss Ellen F. Snow, Easter Off. in memory of her mother, Mrs. B. P. Snow, 100, Cong. S. S., 10, Prim. Dept., 2; Auburn, Sixth St. Ch., C. E. Soc., 1; East Baldwin, C. E. Soc., 1.20; Gorham, Aux., 18, Th. Off., add'l, 5.75; Harrison, Ladies' Miss'y Soc., 6; North Bridgton, Aux., 10; Portland, Bethel Ch., Cov. Dau., 10, High St. Ch., Th. Off., add'l, 2, St. Lawrence Ch., Th. Off., 25.50, State St. Ch., Aux., 62.06, Easter Off., 47.55, Williston Ch., Mrs. Oren Hooper, in memory of Carl Putnam Hooper, 20, Cong. Bible School, 6.81; Westbrook, Cong. Ch., 7.75; Yarmouth, Aux., 17.25. Less expenses, 5.12, 347 75

Total, 432 75

NEW HAMPSHIRE.

Nashua.—Wellesley College, Class of '97, 1 00
New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord, Exeter, Aux., 25; Hampton, Aux., 55; Newport, C. E. Soc., 3.70; Plymouth, Aux., 13.40, 97 10

Total, 98 10

VERMONT.

Plainfield.—Mrs. A. Betsey Taft, 15 00
Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury. Barre, Prim. Dept. S. S., 10; Bellows Falls, Miss Gertrude Hayes, 5, Miss Frances R. Osgood, 5; Brattleboro, 21; Burlington, College St. Ch., 22.50; Orwell, 6.18, Jr. C. E. Soc., 7; St. Albans, 14; St. Johnsbury, North Ch., 21; Wallingford, Aux. (prev. contri. to const. L. M. Mrs. Walter A. Thorpe); West Rutland, S. S., 2.75, 114 43

Total, 129 43

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading. Lowell, Highland, Aux., 7, Kirk St. Ch., Woman's Assoc., 60; Medford, Mystic Ch., Aux., 50; Reading, Aux., 17; Wakefield, Aux., 78; Winchester, Miss'n Union (25 of wh. to const. L. M. Mrs. Janet T. Grover), 40, 252 00
Barnstable Co. Branch.—Miss Amelia Snow, Treas., East Orleans. Sandwich, Aux., 15 80

Berkshire Branch.—Mrs. Charles E. West, Treas., 123 South St., Pittsfield. Canaan Four Corners, Gift, 20; Dalton, Senior Aux., 18.50; Hinsdale, Aux., 23.37; Lee, A Friend, 300; Monterey, Aux., 10; Pittsfield, First Ch., Aux., 52.90, South Ch., Aux., 42.37, Pilgrim Dau. Aux., 10; Stockbridge, Aux., 9. Less expenses, 9.30, 476 84

<i>Boston</i> .—Friends, 400, Len. Off., 1,	401 00	<i>South Framingham</i> .—A Friend,	1,000 00
<i>Cambridgeport</i> .—A Friend,	40	<i>Springfield Branch</i> .—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke. Second Ch., Aux. (Th. Off., 72.20), 99.91; South Hadley Falls, Aux. (25 of wh. to const. L. M. Mrs. Harriett C. Judd), 27.40; Springfield, Emmanuel Ch., Aux., 10, Faith Ch., Girls' M. C., 5, South Ch., Aux., 41.50; Westfield, First Ch., Aux., Dr. J. M. Dutton, 15,	198 81
<i>Essex North Branch</i> .—Mrs. Wallace L. Kimball, Treas., 121 Main St., Bradford. Amesbury, Main St. Ch., Aux., 45; Riverside, Aux., 14.16, Wide Awakes, 2.75; Haverhill, Union Ch., Aux., 10; Newburyport, Aux., 30; West Newbury, First Ch., Aux., 15, Second Ch., Helping Hand, 5,	121 91	<i>Suffolk Branch</i> .—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Auburndale, Prim. Dept. S. S., 5; Boston, Old South Ch., Aux. (Len. Off., 28.38), 129.38; Old South Guild, 50; Brighton, Pro Christo Club, 5; Brookline, Leyden Ch., For. Dept. Women's Union, 50.36; Cambridge, First Ch., Aux., 250; Dorchester, Harvard Ch., Women's Benev. Soc., 10, Pilgrim Ch., Aux. (with prev. contri. to const. L. M's Miss Abbie Miller, Mrs. Chas. H. Crockett), 20; Foxboro, Bethany Ch., Aux., Len. Off., 7.40; Medfield, Aux. (Len. Off., 11.50), 16.55; Newton, Eliot Ch., Helpers' Div. Jr. C. E. Soc., 15, Eliot Aids, 60, North Ch., Lowrey C. E. Soc., 4; Newton Highlands, Aux., 11.35; Newtonville, Central Ch., Aux., 33.15; Roxbury, Immanuel-Walnut Ave. Ch., For. Miss. Dept., 10, Dau. of Immanuel, 40; Somerville, Day St. Ch., Aux., 20, Highland Ch., Women Workers, 10; Waltham, Aux., 25; Watertown, Phillips Ch., Aux., 25; Wellesley Hills, Aux., Len. Off., 33.12,	800 31
<i>Essex South Branch</i> .—Miss Sara R. Safford, Treas., Hamilton. Beverly, Friends in Second Cong. Ch., Th. Off., 9; Danvers, First Ch., Aux. (Th. Off., 5), 10; Gloucester, Trinity Ch., C. E. Soc., 10; Lynn, Central Ch., Aux. (with prev. contri. to const. L. M's Mrs. George M. Huntington, Mrs. Josiah J. Trefren, Miss Martha B. Weeden), 15.45,	44 45	<i>Worcester Co. Branch</i> .—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Gardner, Aux., 83; Southbridge, C. E. 2.50,	85 50
<i>Franklin</i> .—Jr. C. E. Soc., 2, Mrs. W. C. Cannon, 2,	4 00	Total,	4,893 94
<i>Franklin Co. Branch</i> .—Miss Lucy A. Sparhawk, Treas., 18 Congress St., Greenfield. Greenfield, Aux. (Len. Off., 47.50), 51.46; Whately, Ladies' Benev. Soc., 10,	61 46	LEGACIES.	
<i>Hampshire Co. Branch</i> .—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5, Second Cong. Ch., Aux., 11; Northampton, Edwards Ch., Aux., 86.80,	102 80	<i>Barnardston</i> .—Mrs. Martha C. Ryther, add'l,	45 00
<i>Middlesex Branch</i> .—Miss Mary E. Goodnow, Treas., South Sudbury. Wellesley, Aux., Th. Off., 45.75, Wellesley College Y. W. C. A., 273.33,	319 08	<i>Northbridge</i> .—Mrs. Lydia A. Morse, by Chas. H. Searles, Admr.,	200 00
<i>Norfolk and Pilgrim Branch</i> .—Miss Abbie L. Loud, Treas., Lock Box 53, Weymouth. Braintree, Aux., 10.65; Bridgewater, Aux. (Len. Off., 5), 35; Brockton, First Ch., Aux. (Th. Off., 4.50), 25, Porter Ch., Aux., 61, C. R., 10.58; Cohasset, Aux. (Len. Off., 7.51), (with prev. contri. to const. L. M. Miss Louise C. Tower), 17.30; Duxbury, Aux., 6.75; Easton, South, "A," 10; Halifax, C. E. Soc., 3; Hanson, Aux., 5; Hanover, Aux. (Len. Off., 4), 7; Holbrook, Aux. (Len. Off., 43.60), 57; Willing Workers, 6.50, C. E. Soc., 15; Kingston, Aux., 7.55; Milton, Aux., Len. Off. (with prev. contri. to const. L. M. Mrs. Fannie C. Tucker), 8.65, Unquity Miss'n Band, 30, C. E. Soc., 10; Milton, East, Aux., Len. Off., 1.75; Plymouth, Aux., 20; Plympton, Aux., Len. Off., 9, Prim. and Jr. Depts. S. S., 7.24, C. R., 1.51; Quincy, Bethany Ch., Aux., 25; Randolph, Aux. (Len. Off., 17.80), 25.89, Miss Abby W. Turner, 100, Memorial M. C., 10, C. R., 2; Rockland, Aux., 52.30; Sharon, Aux., 21; Stoughton, Aux., Len. Off., 7; Weymouth, East, Aux., 28.54, Theresa Huntington, M. B., 10; Weymouth Heights, Sunshine Cir., 5; Weymouth, North, Aux. (Len. Off., 10.03), 60.93; Weymouth, South, Old South Ch., Aux. (Len. Off., 13.70), 14, Union Ch., Aux. (Len. Off., 58.12), 103.43, King's Messengers, 2.50; Weymouth and Braintree, Union Ch., Aux. (Len. Off., 7.50), 19.90; Whitman, Aux., Len. Off., 10.10; Wollaston, Aux. (Len. Off., 57.41), 68.41, C. E. Soc., 9, Miss'n Study Club, 30, Jr. C. E. Soc., 8, S. S., 20,	997 58	Total,	245 00
<i>North Middlesex Branch</i> .—Miss Julia S. Conant, Treas., Littleton Common. Littleton, Aux., 4; South Acton, C. E. Soc. and Cong., 8,	12 00	RHODE ISLAND.	
		<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Providence, Academy Ave. Ch., Jr. C. E. Soc., 2 40, Plymouth Ch., C. E. Soc., 5; Woonsocket, Globe Ch., C. E. Soc., 6,	13 40
		CONNECTICUT.	
		<i>Eastern Conn. Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Lyme, Grassy Hill, C. E. Soc., 5; New London, First Ch., Aux. (Easter Off., 29.20), 51.70, C. R., 1.18, Second Ch., Aux., 37.50, Y. L. Guild, 15; Norwich, First Ch., Lathrop Memorial, Aux., 62.78, Park Ch., Aux., Easter Off., 15.25; Thompson, Aux., Easter Off., 10.35,	198 76
		<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fund, 120; Broad Brook, Prim. S. S., 2.25; East Windsor, Aux., 23; Farmington, Aux., 24.25; Hartford, Farmington Ave.	

Ch., Aux., 3.50; Park Ch., Aux., 11.75; New Britain, South Ch., Aux., 37.65; Talcottville, Dau. of Cov., 25, 247 40

New Haven Branch.—Miss Julia Twining, Treas., 314 Prospect St., New Haven. Boardman, C. E. Soc., 5; Bridgeport, Park St. Ch., Fullerton Mem. C., 175; Brookfield Center, S. S., 10; Clinton, Aux. (25 of wh. to const. L. M. Mrs. Grace Rogers), 32.96; Goshen, Aux., 50; C. R., 14; Hadlyme, C. E. Soc., 5; Kent, Aux., Two Friends, 200; Marlboro, C. E. Soc., 5; Meriden, First Ch., C. G., 40; Middletown, First Ch., Aux. (25 of wh. by Miss Mary P. Roberts to const. L. M. Mrs. Edwin P. Augur), 59.26; Morris, S. S., 10; Mount Carmel, C. E. Soc., 5; Naugatuck, Aux., 182; New Hartford, Aux., 3; New Haven, Center Ch., Aux., 155.15; Ch. of Redeemer, Y. L., 80; S. S., 20; Grand Ave. Ch., Aux. (75 of wh. to const. L. M's Mrs. James A. Nelson, Mrs. Elliott Bradley, Mrs. Wallace Hurlburt), 100; Pilgrim Ch., Aux., 137.39; Plymouth Ch., Aux., 187.21; Yale College Ch., Aux., 176; New Milford, Y. L., 100; Portland, Builders, 35; Prospect, Aux., 12.75; Ridgefield, Aux., 4; Roxbury, Aux., 18; Salisbury, Aux., 20.50; Shelton, Aux., 50; South Norwalk, Aux., 55; Stanwich, Aux., 15; Stratford, Aux., 42.35; Trumbull, Aux. (50 of wh. to const. L. M's Mrs. William Denison Dana, Mrs. John Lorenzo Beach), 60; Warren, Aux., 13.50; Washington, Aux., 37.15; Waterbury, First Ch., Aux., 111; Second Ch., Aux., 123; Westbrook, Aux., 3; West Cornwall, C. E. Soc., 20; Whitneyville, Aux. (with prev. contri. to const. L. M's Mrs. Milton E. Phillips, Mrs. Watson Barber), 48; Wilton, H. H., 5; Winsted, First Ch., Aux., 19.50, 2,444 72

Total, 2,890 88

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Albany, Aux., 15; Blooming Grove, Kyle Miss'y Soc., 30; Brooklyn, Mrs. T. R. D., 250; Bethesda Ch., Aux., 15; Central Ch., Zenana Band, 40; Lewis Ave. Ch., Evangel. Cir., 20; Alpha Kappa Cir., 5; Park Ch., Aux., 15; Park Ave. Branch, Aux., 5; Parkville Ch., C. E. Soc., 5; Pilgrim Chapel, Italian S. S., 1; Plymouth Ch., Young Woman's Guild, 15; Puritan Ch., Aux., 45; Richmond Hill Ch., Aux., 5; C. E. Soc., 14; St. Paul's Chapel, Aux., 5; Tompkins Ave. Ch., Aux., 300; C. R., 15.37; Willoughby Ave. Chapel, Home Dept., 33; Buffalo, First Ch., Willing Helpers Cir., 3; Pilgrim Ch., Aux., 10; Plymouth Ch., Lower Lights Cir., 16; Carthage, Aux., 8; Jr. C. E. Soc., 5; Churchville, Aux., 15; Clifton Springs, Friends, 30; Clayville, C. E. Soc., 1.50; Columbus, Aux., 5; Copenhagen, Aux., 22; Fairport, Aux., 30; Flushing, Aux., 3; Franklin, Aux., 56.61; Friendship, Aux., 8; Gloversville, Aux., 115; Greene, Aux., 6; Jamestown, Aux. (50 of wh. to const. L. M's Mrs. Lura Usher, Mrs. Frank Day), 52.84; C. E. Soc., 5; Le Raysville, Pa., Sunbeam Cir., 5; Lockport, First Ch., Aux., 40;

Lysander, Aux., 15; Madrid, Aux., 24; Cheerful Helpers M. C., 5; C. R., 1.50; Middletown, North Ch., Jr. C. E. Soc., 3; Moravia, Willing Workers, 3.65; Moriah, Miss Elizabeth Dewey, 5; Morris-town, Aux., 18.70; Morrisville, C. E. Soc., 5; Mt. Vernon, Aux., 10; Munns-ville, S. S., 5.50; Neath, Pa., Aux., 10; Newburgh, Aux., 20; New York, Broad-way Tabernacle, C. R. (with prev. contri. to const. L. M. Genevieve Louise Loux), 20.64; Manhattan Ch., Aux., 55.40; North N. Y. Ch., Aux., 10; North-field, Aux., 21; Nyack, Aux., 8; Orient, Aux. (to const. L. M. Mrs. Elsworth E. Latham), 25; Oriskany Falls, Aux., 5; Oswego, Aux. (25 of wh. to const. L. M. Mrs. C. S. Scott), 34; King's Dau., 1; C. E. Soc., 1; Prim. Dept. S. S., 1; Oxford, C. E. Soc., 15; Patchogue, C. E. Soc., 5; Poughkeepsie, Aux., 52; Randolph, Aux., 15.25; Rensselaer, Aux., 10; River-head, First Ch., Aux., 5; Sound Ave. Ch., C. E. Soc., 23.75; Rochester, South Ch., Mrs. V. F. Whitmore, 15; Aux., 34; Whatsoever Cir., 15; King's Guild, 10; Roscoe, Mrs. J. W. Keeler, 1.50; Salama-nca, Aux., 5; Sanborn, C. E. Soc., 2; Saugerties, Aux., 5; S. S., 5.40; Sunbeam M. B., 5; Sayville, Aux., 25; C. R., 4.25; Schenectady, Aux., 5; Sidney, Aux., 20; Dau. of Cov., 10; Summer Hill, Aux., 5; Ticonderoga, Aux., 28.50; Watertown, Aux. (to const. L. M. Mrs. Nettie Waite), 25; West Winfield, Aux., 25. Less ex-penses, 200, 1,750 36

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavel, Treas., 312 Van Houten St., Pater-son. Washington, D. C., First Ch., Aux., 25 00

FLORIDA.

Frostproof.—Jr. C. E. Soc., 1; Raymond Simmons, 1, 2 00

W. H. M. U. of Florida.—Mrs. Catharine A. Lewis, Treas., Mount Dora. Avon Park, Aux., 5; Lake Helen, Aux., 10; Orange City, Aux., 15, 30 00

Winter Park.—Aux., 30 28

Total, 62 28

JAPAN.

Okayama.—Mrs. S. S. White, 120 00

Donations, 10,105 91

Specials, 310 23

Legacies, 245 00

Total, \$10,661 14

PERMANENT FUND.

Bequest of Miss Lucy C. Coburn, Ipswich, Mass., by Wm. A. Donald, Admr., \$7,142 86

TOTAL FROM OCT. 18, 1906 TO APRIL 18, 1907.

Donations, 47,279 71

Buildings, 2,470 88

Specials, 2,313 06

Legacies, 6,651 50

Total, \$58,715 15

Board of the Pacific

President.

Miss LAURA M. RICHARDS,
Saratoga, Cal.

Treasurer.

Miss MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

Mrs. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

Mrs. E. A. EVANS,
Mill Valley, Cal.

LETTER FROM DR. TALLMON, NORTH CHINA

LIN CHING, CHINA, February 12, 1907.

DEAR FRIENDS: Some of you have been wondering why you have heard nothing about how we spent Christmas. You see I had to wait until Chinese New Year's time when my teacher would be taking a vacation so that I might have time to do the subject justice, and having waited I fear some of the very things I wanted most to tell you may have been forgotten, but you shall have what is left.

In a way we had three Christmases, Christmas Sunday, Christmas Monday and Christmas Day. Mr. Ting was chairman of the committee that had charge of the Christmas celebration, and whatever he puts his hand to is done with enthusiasm. On Saturday the decorators came and hung our north yard porches with red streamers, giving quite a festive appearance. The chapel was very prettily decorated with evergreen, gilt and many colored paper stars, and bright silk streamers.

There had been a station class for the preceding month to prepare those who wished to enter the church, but whose knowledge did not seem sufficient at last communion to make it seem best to receive them at that time. There were five men received into full membership and six were received on probation. That sounds as if we were Methodists, but we are Congregationalists, only the tree grows a little differently in Chinese soil of some localities. The service was very helpful, though I could understand hardly half of the sermon. A communion service always makes one look backward as well as forward, and in thought I recalled many communion services of former years, which have had each a little part in making this, my first communion service in my own mission station, the happy day that it was to me. After church the little girls came to my room for Sunday school. Up to this time there had been but one class for women and girls, and it is no wonder that the little girls usually went home. They are very

fond of singing, and so we spent considerable of our half hour in that way. Then, looking at a picture of the shepherds, they told of the birth of Christ, of the shepherds and of the visit of the wise men. At the close I asked one of the little girls to lead us in prayer, which she did in only a few sentences, asking, as they usually do, that we newcomers be given ability to learn the Chinese language quickly. I, myself, had never prayed in Chinese, though I had been here nearly thirteen months. Having decided that I ought to begin, I had in mind what I wished to say and the words in which it ought to be said, but since I began my prayer with the first words of the Lord's prayer, the little girls all chimed in, and we said that prayer instead. Each was given a Sunday school paper from the San Jose box, and they thanked me with pretty little bows as they went out.

Monday had been decided upon by the committee as the best time for our church celebration. As soon as morning prayers were over Mrs. Ellis and I examined the contents of that box more carefully than we had done before, to see what it might have in the way of Christmas presents for those who were coming. Mrs. Ting helped us make out the list of the women of the church so that no one would be left out. We made up enough packages for all, each containing about a yard of cloth and a number of pretty buttons. For each of the children there were a bright picture card and a shell, these last picked up at the seashore last summer. Since that time we have seen the cloth the women received transformed into various garments or parts of garments. Usually the garment is a little child's coat or trousers, but Mrs. Shih is wearing light blue stockings, and old Mrs. Chou has cuffs of green on one of her under coats. While the exercises did not begin until eleven, people began to arrive two hours earlier. Dr. and Mrs. Smith had given the church a stove, with the provision that the church members themselves should furnish the fuel for heating the chapel. It was warmed that day to the evident satisfaction of all. The exercises consisted of talks by a number of the teachers, a song, "Once in Royal David's City," by the girls and boys of the two schools, and hymns by all.

Even before the services began the feast had been brought in from the restaurant and put to steam in wooden trays over a fire in our south yard. The feast was served in the chapel, tables having been brought in by the caterer. Eight people could be accommodated at each table. Contrary to Chinese customs the women were served first. Mrs. Ellis and I were given the seats of honor at the central table. This was a feast of only eight bowls with no preliminary dessert, so we had the blessing before we ate anything. It is the usual custom of our Christians, when they have a dessert at all, to ask the blessing between courses. The little Li girl sat next me, and she

joined the others in urging me to eat, and in heaping my small vinegar saucer with all sorts of food, meat balls, chicken dumplings, cabbage and other vegetables. As I looked around at the various tables, I missed some of the women who had been at the exercises, and I realized that they had gone home because they could not afford the 200 cash (about six and a half cents), which each grown person was supposed to bring. The extreme poverty of many of our people is quite beyond my comprehension even yet, and the problems that are constantly arising seem at times incapable of even temporary and partial solution.

Our meal being over, the women gathered on the sunny south porch to visit. Mrs. Ellis and I took a few photographs and developed some films that had been waiting a "convenient season" for weeks. At about five, all gathered again in the chapel and were served with peanuts, dried persimmons, and several kinds of sweet cakes. There was tea to drink, and there seemed to be plenty for all. The men sat at one end of the room and the women at the other, as they do in church. A number of outsiders came in, attracted by the sounds of merry making, and as long as refreshments held out, they too were served. You may be interested to know that the committee spent several dollars more than they received, and a few days later asked us to make up the deficiency. After sufficient expostulation and admonition this was done. The chief part of the evening's entertainment was a magic lantern exhibition by our druggist, Mr. Liu. The slides shown were evidently from Germany. The audience was interested in the pictures of castles and scenery, but only mildly so. They have seen so little, most of them, outside this city where they were born and brought up, and they see so few pictures that they had little idea what these were meant to represent. It was the moving pictures, the dog jumping through a hoop and the man with a rapidly growing nose, and others of that kind that awakened the most enthusiasm. When the exhibition was over, Mrs. Ting marshalled all the women of the church to my room, where each received her present. I gave the gifts in Mrs. Wagner's name, knowing that she would pass on what of their gratitude belonged to others. Mrs. Ellis had the pleasure of giving the children their cards and shells.

Mrs. Ellis had sorted all the presents in my wonderful wonder bag and had taken all the Christmas packages to her room, saying that I might have them at the breakfast table Christmas morning, and so I did. There were presents at each plate, but of course I enjoyed my own a little the most. It was surprising what a pile of wrapping papers accumulated beside my chair, and what a number of pretty and useful presents they had enclosed. The last thing to come to light was a little brooch, which is to remind me of the love of my whole home circle. Though it was Christmas Day our teachers came and we studied as usual. When we came to the dinner tables, Mrs. Ellis said that she was sorry to tell us that instead of the chicken that was waiting in the larder to be roasted, the cook had seen fit to prepare baked beans for our Christmas dinner. She had, however, been able to substitute a more festive dessert for the bread pudding he had planned. The baked beans could not have been better, and we had the chicken the next day. The fruit cake from my box was very good, and of itself quite enough to give a Christmas flavor to any meal.

Afternoon study being over we took a longer walk than usual; went clear to the Drum tower. On the way home we improvised an entertainment; Mrs. Ellis was for the most part audience. Circumstances forbade both singing and applause. The selections ranged in literary value from "Little Johnny Picklefritz" to the "Landing of the Pilgrims." When we were at the supper table a special messenger came from P'ang Chuang with letters from the dear friends there and presents. In the evening Mr. Ellis read aloud from the *Prospector*, one of our Christmas presents, while Mrs. Ellis and I listened and worked at writing Chinese characters. It was a very happy day, as so many of you kindly wished it might be. There were many thoughts of those we love at home, but always a great joy that we had been called to this large and needy field.

The following is a copy of a letter written several months ago by Mr. Sprague, of Kalgan, North China, to the editor of *The China Times*, showing that there are still evidences of Boxer uprisings in the more remote country places:—

LETTERS have just arrived from the Swedish missionaries in Tso Yun, Shan Hsi, giving particulars of so serious an uprising of Boxers against the missionaries that I thought all should know the facts.

There had been serious rumors of such an uprising all summer, as in many other places, in Shan Hsi. About the middle of August the missionaries knew a large company were practicing Boxer tactics in a village near by. As there were only ladies at that station, Mr. Andersen went to their aid from So Ping Fu. He went to the mandarin and asked for a guard of soldiers. The official treated him very rudely and refused. On August 18 about seventy men came from this village where they had been practicing Boxer rites, saying they were come to kill the "foreign devils." The missionaries went out of the back door to the yamen. The Boxers followed them in to the yamen. The mandarin was beside himself with fear. His soldiers deserted him. He begged the Boxers to go into a temple, and he would send them food. They went, saying they would return after eating, or in the morning. It was now late in the evening, and just at that moment a foreigner's card and passport were brought in to the official. It proved to be a German officer traveling alone, whose carter had lost his way. He was greatly surprised to hear what was going on. Soon the mandarin had persuaded the German to take the few Chinese soldiers who could be found and attack the Boxers. In early morning the German had his few soldiers under command, and went to the temple and called for the leader to come out and talk with him. The leader came out, stripped to the waist, and said he was not afraid of any foreign devil, or any gun, for no bullet could harm him; instead he would kill the foreigner, and rushed forward with drawn sword, whereupon the German shot him dead. The Chinese soldiers now plucked up courage and attacked those in the temple, and killed eleven and wounded about forty, and took many of them prisoners. Very few escaped.

Board of the Interior

President.

MRS. LYMAN BAIRD,
No. 9, The Walton, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 523, 40 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. S. E. HURLBUT,
1454 Asbury Avenue, Evanston, Ill.

Assistant Treasurer.

MISS FLORA STARR.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 523, 40 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. S. F. SAVAGE, 628 Washington B'd, Chicago, Ill.

MISS DE FOREST ON TOURING

TOTTORI, JAPAN.

I HAD some of the most interesting experiences of my life in Japan when I went out touring among our out-stations. The "Tottori" number of our *Mission News* gives so much of my setting that I am going to send you a copy, marking some of the things that interest me most, and tracing my tours in red on the map.

To the west we struck the railroad—it almost seemed funny to get a glimpse of a train again! But to the east no such fortune as yet. And practically the whole day was spent in being hauled in a jinrikisha some twenty-five miles, part of the way over high mountain passes where an ox or a horse had to be hitched on in front of the men who were pulling us. I had never had that experience before. And when we arrived at our destination Yumura, we found it to be just what its name says, "hot-water town;" for the hot springs bubble out of the river bank at 250 degrees Fahrenheit, and flow steaming downstream, which looks very strange. Women were cooking rice and potatoes by simply setting them in baskets in the spring, and they also found it convenient to do their laundry in nature's boiler. Willow branches and such things were put to soak in the hot water, and women sat out in tubs (shades of Mother Goose!) and peeled off the softened bark, some of which was used in paper making, while the cane was at least in part used for basket weaving.

But there were lots of other interesting things about the town. One was the little church, a cute affair eighteen feet square, including piazza and

closet. It was originally built for a shrine to the water god, but was sold to the Christians before it was ever occupied by the idol.

There on Sunday morning we had our little preaching service, and two women were baptized by Mr. Bennett, who was also on this tour. They have no pastor at that church, so they had been waiting for the missionary to baptize these women. The baptismal service was followed by the Lord's Supper. And what was my surprise to find it observed with a kind of jelly-roll cake instead of bread. At first I was a wee bit shocked, but when I recollected that "the letter killeth, but the spirit giveth life," I concluded that the Lord wouldn't care, if only our hearts were right.

We made some interesting calls in that village, one of them on an inquirer into Christianity, where we read and explained part of Matthew v. to him. He was a wood carver (will he be like the one in the book, I wonder) who worked at his hereditary trade in a tiny workshop, and produced some charming bits of scenery and statuary.

It is one of the most stimulating things I know of to come in contact with some of these bright Japanese minds when they are investigating Christianity. Of course they always ask things which are of very little importance, as well as the more serious things, but any question about Christianity is an open door for us to step into. Recently there has been a good deal of interest among the schoolboys here of high school grade, and it has been nice to have them come to call. The commonest question has been the meaning of "Amen." Evidently that is the word that struck them first as novices. Then once we were asked why Christians hated the number thirteen (such things make one rather ashamed). But when one boy says he can't believe in miracles, or someone else wants to have the resurrection explained, then one feels as if he were getting down to foundation principles and it does one good.

We are still longing and looking for someone to come to Tottori permanently, some lady missionary. There are so many openings! And I go back to Kobe in the end of March, for I have finished my language examinations, and have no more claim now on study time. The last examination was the hardest of all naturally. "One question was, "Explain parts of the Lord's Prayer as you would to a woman of average education hearing for the first time about Christian prayer." Another, "Explain the resurrection story as you would to a young man inclined to doubt." Another, "Expound that passage from the Sermon on the Mount about Christ's coming not to destroy, but to fulfil the law and the prophets." I felt as if it were a test not only of my language, but of what kind of a missionary I am,

LETTERS FROM MISSIONARIES

NORTH CHINA

Miss Lucia E. Lyons writes from Pang Chuang, December 12, 1906:—

Just now I went out on the back porch and heard such a loud murmur of voices coming from the school; this afternoon the girls moved their things into the new schoolhouse, and now they are all there studying only a few feet from the back of this house.

It is so nice to have a room large enough to hold them all at once, although even now it doesn't much more than hold them. To-morrow they will move into the two new bedrooms which are just finished, five girls in each room. That will make everything much more comfortable, for since school opened a number of the girls have been sleeping in the dining room, and there was no place for a good many of their belongings.

The first examinations of the year are just over, and the girls have a more care free appearance than they had a week ago. One of my two classes did not have any examinations, as it is just beginning arithmetic and has hardly learned enough to be examined on yet. My other class is also in arithmetic, and they have reached the advanced stage of having concrete problems in addition, and I realize more than I ever did the disadvantages of the Chinese written language, for I can't just make up two or three problems and write them off on the blackboard; that would be a good half hour or hour's job with a dictionary at hand to look up characters, and when the children read it over they would not know all the characters, and would get still less of the sense. Sometimes I wonder how they ever do learn things that require taking in the meaning at a glance.

My time is very full with the teacher here all the morning, work in the school in the afternoon, and a class of boys in English three times a week, besides all the time available for studying by myself.

I suppose Miss Grace Wyckoff has already told you about the eighteen new girls. They are of many sizes and ages, and there is still more variety in their characters. Some of the smallest ones are very cunning. There is one with a little round face and bright eyes who is always so interested in everything, and so ready to answer any question.

Christmas is coming very soon, and with it the "large meeting," and also Mrs. Smith, who has been away so long. We hardly know yet whether she is to be in the Pang Chuang or the Lin Ching field this winter. There certainly is work enough for two or three people in both places. With Miss

Gertrude away of course no country work is being done here, except as Miss Grace Wyckoff can get away to the nearer places for a Sunday service.

Saturday P. M.—This afternoon I went for the first time to see what progress some of the village young women were making in their reading. One of the women in the yard goes each week to help them, and to-day I went with her. We went to three places. The first one was approached by a narrow lane, which was occupied by a large barking dog. This was quite the proper and usual thing, but dogs do not always like foreigners, so we sent a small child into the house to summon her father out to chase the dog away. When this was accomplished we proceeded on our way, and were met outside of her gate by the mistress of the house to which we were going. She escorted us in and we found the two daughters in the house. They were fixing the kettle for cooking, and apologized for the great amount of smoke in the room. I heard the two daughters read, and also another young woman, a relative of theirs, or at least a distant connection. One of the girls was reading in Mark and gets along very nicely. The others are plodding along in Matthew, one of them quite blindly, and without much idea where one sentence ends and the next begins, or why it should be so.

The second family that we visited, mother and daughter, were very busy ginning cotton and had not had much time to study. The daughter, who is a remarkably pretty girl, stopped her work to read, and seemed to have gone over quite a little ground.

From there we went to the milkman's. The first thing evident on entering the gate was the cow, but after all she was not in the same court as the dwelling house. The whole of that courtyard was filled up by the corn-stalk fuel which the men were chopping up, except for a little empty corner where four of their eight children were playing around a small table. They are such dear little tots, and their older sister is a very attractive girl. We went in and found the mother of the family busy with her spinning. She was also reading Matthew, and went boldly along, saying all sorts of things that were not in the book, and laughing at herself when she was corrected.

TURKEY

From the report of Mardin Station, sent by Miss Fenenga :—

The "emigration fever," so prevalent in our sister stations, has at last struck our region, and we are now sorry to have to impart that it was an acute attack. The fact is that we who in former years could furnish helpers to other Arabic-speaking missions are now sadly crippled for want of

teachers and preachers. In October a young woman teacher, three Bible women, and a number of young men left their work, some hardly waiting to have their resignations accepted, so that at our recent co-operation meeting we were at a loss to know how to fill the many vacancies. Along with this scarcity of laborers new openings were reported by Mrs. and Miss Dewey on their return from their month's tour in the mountains.

We have a goodly number in the senior classes of our high schools, but of these we expect two young men and five young women only to remain as workers in our fields. It was, therefore, thought wise to plan to fill some of the vacancies by Christian men and women, willing to become helpers even though not possessed of the desired amount of learning, and also to turn over some of the boys' schools to young women teachers, thus leaving some of the young men free to take up work in new places. We trust that when Mr. Andrews is at liberty to tour, more students will be brought to our schools, and some workers be prepared. New students will also come to the boys' high school from the school at the monastery. Thirty-six pupils are now enrolled there, and judging from the mutual good feeling it will become a feeder to our high school.

We have long felt the need of a lace industry, and so you may know that we were all rejoiced to have Mrs. Emerich undertake this work. There are now some one hundred women and girls on the roll. Some have learned to do good work, but as yet the enterprise is hardly self-supporting. However, should our friends all come to the rescue and furnish us with a market, we could soon hope to be clear of debt. Poverty is severe, and these girls are being helped to support themselves. But now we trust this is not the only way that they are being helped, for all, whether Syrians, Catholics, or Moslems, are obliged to attend the morning prayer service, as well as one of the reading classes, and as a consequence two girls have become regular attendants at the Young Women's Christian Endeavor Society.

The English Club, made up of the city teachers and the teachers and more advanced students of the girls' high school, gave a dinner December 22 to the missionaries and some English-speaking natives. The dinner was served *a la Franca*, and an English program rendered while we were at the table. The third-class girls, wearing white aprons and caps, waited on the table. The whole affair was so novel that it was enjoyed more than the usual Christmas entertainment.

For the missionaries, however, the holidays were stripped of their joy and gladness by the departure to the better land of our dear, sweet little station baby—Philip Emerich. He had been with us only nine months, and we did so wish him to stay longer. You at home cannot realize how hard it was for us to part with this one lone babe.

We sometimes think that the days of ignorance are passing away in the Turkish Empire, but this little bit, taken from a letter written by Miss Morley, at Hadjin, shows the need of our work still:—

July 11, 1906.

We returned yesterday from a twelve days' trip in the mountains and Talas, where we stayed two days with the missionaries there. On the way back we were encamped for Sunday near a Turkish village up in the mountains. Not a girl or woman in the village could read. They were very curious—heathenishly so—and it was with difficulty that our servant and the policeman who traveled with us for protection could keep them from prying with curious eyes into our tent; two or three childish faces were peering from under the tent until our man sent them off. It was one of my strangest experiences. Miss Mary's camera was an object of wonder and fear, and when she tried to get their pictures, how they scampered! They evidently thought that the "evil eye" (about which we hear so much in Turkey) was looking at them through the glass opening. If any of those standing there should happen to be sick or to die this week I suppose it will be a direct result of that camera. Finally they saw a pin sticking in Miss Webb's jacket, and asked for it. She promptly promised them each one, and came to the tent for some. It was as funny a sight as I have seen yet—Miss Mary standing with a couple of rows of pins torn from the paper; those queerly dressed women and children crowding around and reaching out their hands; our servant at hand smiling, but with a stick in hand that they might know they could not go too far. In the afternoon some of them came back still with pins in their hands, and asking for more, "Just one more, for our bride." So ignorant, so rude, so little above barbarians, my heart yearned to help them; just the depth of their needs drew my heart toward them.

How different was our treatment at Shar the next day. The church people—our own Protestant people—received us with gladness, and we were entertained by the minister and his wife, and they told us about the progress of their work. There were no prying, curious eyes, no impertinent questions, but warm cordiality. It was partly because they knew us, but more because they know what we represent. A stronger argument for our work could scarcely be made than the contrast between these two places as we saw it.

CHRIST never promises smooth water to his followers. Nor is his church a vast assemblage of towboats, pulled along by the sheer power of the divine will. Each Christian has his own oar of personal responsibility to pull, and his own rudder of conscience to steer with, and must "work his passage" as a free agent.

AT WORK AGAIN

Miss Frances K. Bement, who has just returned to China, writes from Shaowu:—
January 29, 1907.

It hardly seems now that we have been home at all, except as we think of the pleasant visits we have had with friends old and new, and except for the new courage, strength, and faith we have found in the rest and change.

I wonder if you could have enjoyed our trip up the river as much as we did; to be sure the water was "very, very dry," and our boat often had to be dragged along on the pebbles, and in many places a man had gone along before us, making a channel for us to pass in by removing stones. For this labor we gave perhaps one half a pound of rice; it was worth it.

Ninety miles from Shaowu the people began to meet us, and at some places as at Tsuei Ken Tsai, "Water Mouth Fort," Miss Funk said it reminded her of St. Paul, when he was accompanied by the men, women, and children, for all came out there to meet us.

At Shaowu a messenger had gone on before to announce when he thought we would arrive, but we were not quite so quick as he expected, and the Christians and school children came down the river right after breakfast, and waited until late in the afternoon, with no dinner. Even then we walked the last six miles, and the boats came on the next morning. It did seem good to get back, and to be welcomed with songs. They sing better than they did when we left. Dr. Walker has been unable to do as much touring lately as formerly, and that has made it possible for him to do more teaching, and he loves to teach singing, or rather he longs to have the Chinese able to sing.

Most of the girls have done good work the past year. Mrs. Bliss says I have great reason to be proud of them. Surely we have great reason to thank God for what he has done for the girls and women.

Friday we went up into the mountains to Nishitu. The new church was to be dedicated on Sunday. The preacher's wife was in the boarding school only a year and a half before she was married, but she has had one of the best schools of the station the past year. It has really been two schools, one for women, and one for girls, and they have done excellent work getting their lessons, and then running home to strip the bamboo, and prepare the material for making paper, for that is a paper making district.

I have three other girls from that mountain district, and they walk the twenty-five miles to school, but none of you will probably ever have as beautiful a walk as they. What need have they of the Alps? The Alps are at their door; no wonder they are as glad to get back to their mountain

homes as they are to come to study. God has given them the most beautiful temples, and only longs to teach them and all his children to leave them as beautiful as they find them.

The plans for our new house are about decided upon. The house is to be very nearly like the one just finished for Dr. and Mrs. Bliss. Miss Funk is to have her first lessons in building, for she is to be on the committee with Dr. Bement and Mrs. Bliss.

She says she has found out why missionaries break down; it is because it takes enough strength to simply speak the language to wear one out. We think with such good teachers now that it ought to be comparatively easy to learn the language, and Miss Funk is doing well. She wrote me quite a letter on the steamer in Chinese character. I taught her the words most often used, and those that were most easily learned.

If you could see the little three-year-old here at my feet, looking at one of the picture books sent out from Iowa by some of the friends, and then could look around a little farther and see the thirty, forty, or fifty, all waiting for someone to make them happy and teach them how to be good, and help them to grow up into something like what the Father wants them to be, I believe you would send us out someone pretty soon.

We were here only a day when the patients began to come. The poor diseased eyes! How my sister does like to treat eyes. Well I like to see them get well, too, and there are so many to be helped. The Chinese say they were all blind, but now the light is come, and they begin to see the light.

WOMAN'S BOARD OF THE INTERIOR

MRS. S. E. HURLBUT, TREASURER

RECEIPTS FROM MARCH 10 TO APRIL 10, 1907

COLORADO	242 07
ILLINOIS	5,065 00
IOWA	318 14
INDIANA	10 00
KANSAS	234 83
MICHIGAN	541 11
MINNESOTA	2,886 20
MISSOURI	1,187 57
NEBRASKA	141 27
NORTH DAKOTA	126 93
OHIO	728 57
OKLAHOMA	114 42
SOUTH DAKOTA	52 90
WISCONSIN	850 77
IDAHO	1 00

PENNSYLVANIA	4 14
TURKEY	27 75

Receipts for the month	\$12,532 67
Previously acknowledged	21,336 06

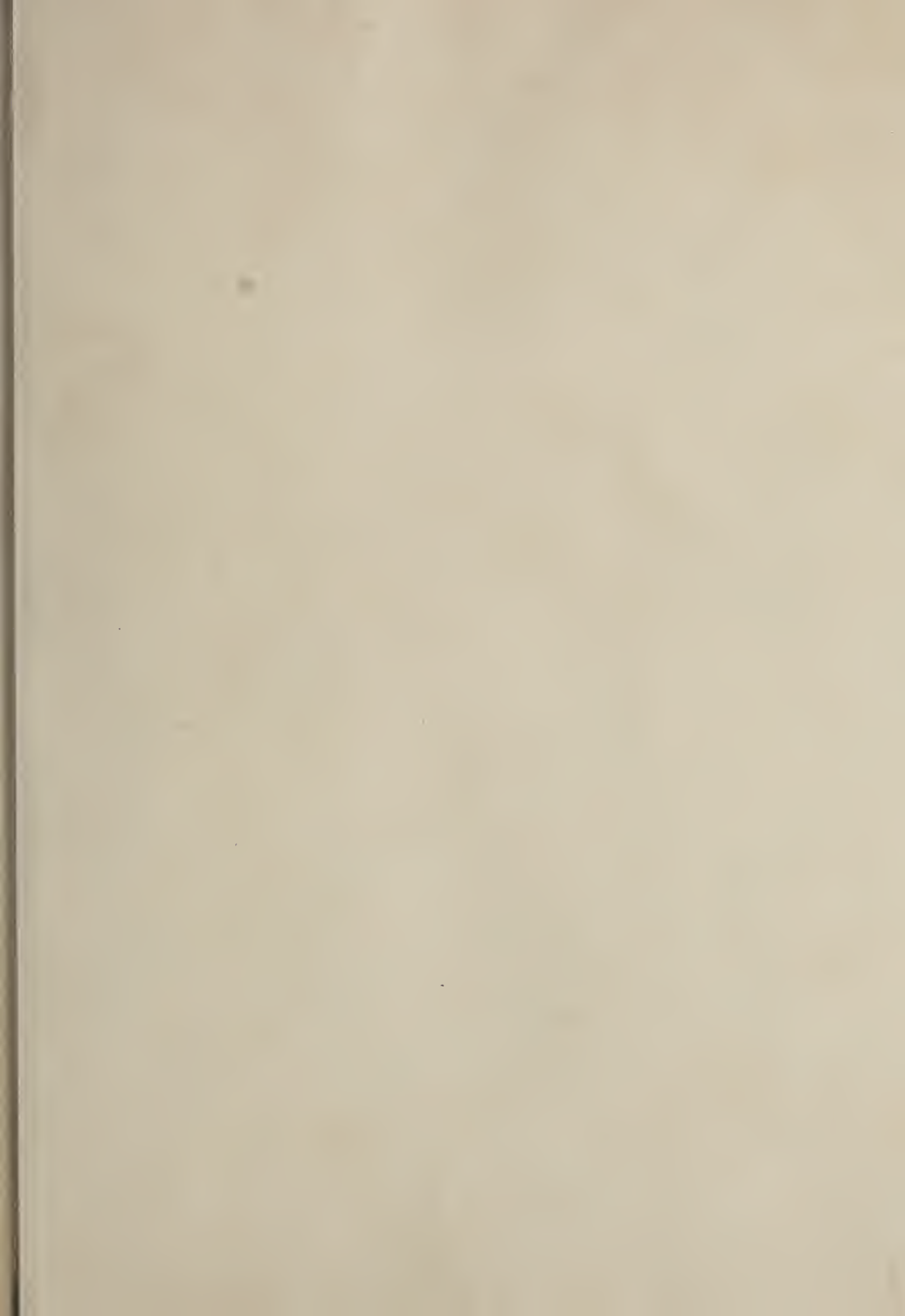
Total since October, 1906	\$33,868 73
-------------------------------------	-------------

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Receipts for the month	\$190 20
Previously acknowledged	387 55

Total since October, 1906	\$577 75
-------------------------------------	----------

MISS FLORA STARR, Ass't Treas.



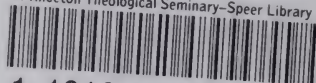
For use in Library only

For use in Library only

85-22

I-7 v.37
Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7428